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# TALES OF THE COCHITI INDIANS

By RUTH BENEDICT

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BULLETIN 98

# TALES OF THE COCHITI INDIANS

BY

RUTH BENEDICT

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# LETTER OF TRANSMITTAL

Smithsonian Institution,
Bureau of American Ethnology,
*Washington, D. C., July 10, 1930.*

Sir: I have the honor to transmit the accompanying manuscript, entitled "Tales of the Cochiti Indians," by Ruth Benedict, and to recommend its publication as a bulletin of the Bureau of American Ethnology.

Very respectfully yours,

M. W. Stirling,
*Chief.*

Dr. Charles G. Abbot,
*Secretary of the Smithsonian Institution.*

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# PREFACE

This collection of Cochiti tales was recorded in the summer of 1924. Besides these, which were obtained through interpreters, Prof. Franz Boas has generously added tales recorded in text and here given in close translation. These tales are indicated in the footnotes and in the table of contents. They give the literary style to which all the stories in Cochiti conform but which can never be completely reproduced without recording the text. Professor Boas will publish the accompanying texts and grammatical analysis at another time.

The informants were all of the older generation, for in Cochiti the first age group to be systematically sent to Government boarding school is now about 35 years old, and below that age even the commonest tales are known only by hearsay. Informants 1, 2, 7, and 8 (7 and 8 Professor Boas's informants) were women, all of them well-known native narrators. Informant 2 held an important ceremonial position. The other informants were men. Informant 3 was a priest of importance, and except for the taboo against imparting esoteric information to the whites, which both Professor Boas and I found very strong in Cochiti, both he and informant 2 could, I think, have given a great body of such lore. As it is, such references are slurred or appear in obviously abbreviated accounts. Informant 4 was a very different individual from the others, as can be seen in the material recorded from him. He spoke Spanish fairly, and had been an adventurer all his life. He is very old now, but a leading member of the principales, in great demand in those acculturated Mexican ceremonies in which repartee must be carried on in what is considered to be Spanish. He liked best to give " true stories "—accounts of old hunting parties, Cochiti versions of Cortez, Montezuma, and the Spanish-American War. His tales of the mythological heroes always emphasized their supernatural exploits in deer and rabbit hunting, and their success in turning the mockery that had been directed against them against those who had mocked them.

The greater proportion of stories in this collection are those novelistic tales that are fictionized versions of native life, and emphasize situations of equal interest to them in their daily life and in their mythology. In the discussion I have grouped the abstracts from this point of view, and it appears very strikingly that the fundamental material in these tales, and the fundamental factor in their formation, is the daily life of the people. They turn to it in their fiction and make use of it as we are accustomed to do in modern fiction. The differences are rather in the lesser development of interest in personality and complex psychological situations than in any fundamentally different drive in the creation of their literary art.

# TALES OF THE COCHITI INDIANS

By Ruth Benedict

## I. ORIGIN TALES AND STORIES OF THE KATCINAS

### Uretsiti[1]

They were living at White House, and all the people (of the world) called each other by relationship terms; they were brothers and sisters. Uretsiti, the mother of the pueblos, and Naotsiti, the mother of the Navahos, were sisters.

It was when they left White House that they began to have trouble. Naotsiti challenged Uretsiti to a contest. She said, "Whoever the sun shines on first shall be the greater," for she was taller than her elder sister. Uretsiti and Naotsiti stood up before dawn and waited for the first rays of the sun. Naotsiti said, "Whoever the sun strikes first, her children shall be valuable; whoever the sun strikes last, her children shall be worthless." She was boasting. Then the sun rose. Its first rays fell on the hair of Uretsiti. They spread to her eyebrows, and when they had rested there, the first light of the sun fell on the top of the hair of Naotsiti. They spread down to her cheeks, and when they rested there they touched the eyebrows of Naotsiti. They spread to her chin, and when they rested there they touched the cheeks of Naotsiti. They spread to her chest, and when they rested there they touched the chin of Naotsiti. The light of the sun completely covered Uretsiti, and still the shadow had not gone from Naotsiti. When Naotsiti saw her sister already standing in the full sunlight, she was angry and said, "Why is it that you are standing covered with sun and I am still in shadow?" Uretsiti answered, "It is not I who have done this. It is our great mother.[2] This was your challenge, but she has given me power to overcome." Then Naotsiti said, "Do with me as you please. If you kill me, do not put it off."[3] Uretsiti took up her rabbit stick and threw it at Naotsiti. She turned into a large woodrat and ran in among the rocks. Uretsiti could not follow her in the crevices. So she was saved. Just as the mother of the pueblos was safe and won in this contest, so whenever there is fighting between the Navahos and the pueblos, the people of the pueblos are safe and win. Only once in a very long time one man is lost from the pueblos in fighting with the Navahos. And as the Mother of the Navahos saved herself by running in among the rocks, so the Navahos still save themselves in war by hiding among the rocks.[4]

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[1] Informant 1. See Dumarest, Father Noël, Notes on Cochiti, New Mexico, Mem. Amer. Anthrop. Assoc., vol. vi, p. 212. For discussion and abstract see Notes, p. 203.

[2] The narrator suggested that this referred to Thought Woman.

[3] Usually in this Keres story the life of the loser is staked upon the contest.

### VARIANT [5]

Naotsiti (mother of the Navahos) challenged Uretsiti (mother of the Cochiti [6]) to a contest. She was taller than her elder sister and she chose what the contest should be. She said, "Whoever the sun sees first shall be the winner." They called together all their people, and before sunrise they stood together on a line, facing toward the east. But when the sun rose, it saw Uretsiti first. Then Naotsiti said, "You have won. In four days we shall contest again." In four days they rose early and scattered cornmeal to the Kopishtaya. All the people came together, and Masewi and Oyoyewi were in charge of the contest. When all the people were ready they brought the Mothers into the center of all the people. Uretsiti had her hair cut in old Cochiti fashion,[7] and Naotsiti in Navaho fashion. They each of them carried a grinding muller. The first turn was Naotsiti's. She struck Uretsiti so that she fell to the ground. It was the turn of our Mother. She rose and struck Naotsiti so that she fell to the ground. They laid down their mullers and wrestled. Then Uretsiti overcame Naotsiti and killed her. She turned into a woodrat and ran off. That is why the Navahos avoid woodrats. They do not kill them because their mother is a woodrat. And this is why the men of Cochiti are strongest in war, and the Navahos call them "full of power." From all the pueblos, even from Zuñi and Hopi, they come to our pueblo bringing belts and turquoises and mantas to offer to our Mother at her shrine at Koaske.[8]

### THE FLOOD [9]

Long ago the people (of that world) knew that there would be a great flood. Up in the north among the high mountains they built a great boat. When it was nearly time for the water to rise, they began to load it with much corn and they took all the different animals into the boat and a white pigeon. When everything was ready the sons of the builder of the boat and their sons came into the ship. When they were all in, they put pitch over all the cracks of the boat. The flood came. The boat floated on the water. The people that were left on the earth fled to the highest mountain to try to escape from the waters. The ones who could not get to the high mountains were all drowned and floated about on the waters of the flood. The ones who climbed the mountains were overtaken by the water and turned into rocks. Some were embracing each other, and some held one another on their laps, and there they are still just as the water overtook them. Every living thing on the earth was drowned, but the boat still floated.

---

[4] Note also Dumarest, 215, n. 2.

[5] Informant 2.

[6] "Not even the mother of Santo Domingo."

[7] So that the line of the bangs and hair forms an uninterrupted half circle from ear to ear.

[8] A cave on the Rio Grande. Where the Bloody Hand katcina went in also.

[9] Informant 1. Notes, p. 203.

When the waters went down, the boat grounded on a high place in the mountains to the north. Then they knew the waters were subsiding. The chief said to the rest, "We will send the white pigeon to see if the earth is uncovered again." The white pigeon was let out. At last he returned and told the chief, "I have seen the earth and the water has gone down. But it is a terrible thing to see. The people are all drowned and their bodies piled upon the ground." In the boat there was also a crow as white as the pigeon. They sent out the crow to look over the earth. She went out and saw the earth as the pigeon had. But she flew down to the dead bodies and began to pick out their eyes. When she came back to the boat, they knew she had done mischief. They said to her, "What is it that you have done when you were out flying over the earth? You were white and now your feathers are all black." Again they let the pigeon out to see if the earth was firm again. She went out and as she was flying she saw a flower in blossom. She picked the flower for a sign that the earth was getting firm again, and she took it back to the boat. She said to the owner of the boat, "The plants are all growing again, and I settled on the ground and did not sink into the mud. This flower is a sign of the growing of the plants." So the people on the boat were saved from the first-ending-of-the-world-by-flood.

When the people who came up out of Shipap found these people who had been saved they called them Tsauwan yahana (last year's crop people). They were yellow like last year's corn, and their hair was curled up in queues on their heads like last year's husks. (The narrator said they were the Chinese and Japanese.) They were told that there would come another destruction of the world, but it would be by fire.

## KOTCIMANYAKO SCATTERS THE STARS[10]

Long, long ago, when everything began to live again after the flood, people came out (from Shipap) in the north.[10a] Our Mother told the different peoples that they were brothers, and there was no separation between them. As they started south a little girl was left behind. Our Mother called, "Kotcimanyako, come here," and she gave her a little bag made of white hand-woven cotton to carry on her back. "Do not unwrap what is in this bag no matter what happens." She promised she would keep it wrapped carefully. Kotcimanyako started off. "Be careful, little daughter; do not unwrap what is in your bag." Again she promised not to uncover it. She did not know what it was she was carrying. As she went along she began to wonder why she couldn't unwrap her bundle, why she was strictly forbidden to peek into it. At last Kotcimanyako thought she would peep in and see what she was carrying. She stopped. She put her bundle on the ground and stooped over. She came to the last knot. It was overflowing. Still she didn't know what it was. She was frightened and tried to put them back in the bundle, but they all flew out into the sky and scattered all over the heaven. They were all to have had different names, and be put in special places, but now they were scattered. A few she succeeded in getting back into her bag, and when she came to the end of her journey, she unwrapped the few stars she still had in her bag and they were put in their right places. For this reason we know only a few stars by name: The Sling Shot Stars, the Pot-rest Stars, the Shield Stars (Dipper), and a few others—those are the only ones that we have names for.

### VARIANT[9]

In the beginning when the people started to come up from Shipap, our Mother said, "This witch shall not come out." The witch said, "But I want to go with the others." "You are not to go out." So the people started to go out. One of the men was chosen to put the stars in the sky. Coyote and all the four-legged animals in the world were in the room. They were all paired off, male and female. Even birds were in the room. Our Mother said to Coyote, "You are not to open the jar in the corner. You must be careful not to take off the cover." The man who was to put the stars out had hung the Seven Stars (Dipper), and the Three Stars (which are the sign that the Indians are to use three stones to support the pot for cooking). When he had put up the Pot-rest Stars, he hung the big Morning Star (Siwasila).

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[9] Informant 1.

[10] Informant 1, who told also the following variant. Notes, p. 204.

[10a] For the emergence, see text translation, p. 249.

In Shipap, Coyote could not stand still. As last he said to himself, "I'll go to the jar and see what he is making." Our Mother was not watching, so Coyote came to the jar, uncovered it, and all the stars jumped out. That is why the stars are spread everywhere in the sky. Our Mother said, "Coyote, you have done harm. In this way you shall get into mischief everywhere you are. Some days you will go hungry; some days you will get good things to eat; some days you will kill yourself." That is how Coyote got his bad luck. They opened the door for all the animals to come out, and they spread all over the world. That is why there will always be animals all over the earth.

## THE ORIGIN OF DEATH [11]

They were coming up from Shipap. One of their children became sick and they did not know what was the trouble with him. They had never seen sickness before. They said to the Shkoyo (curing society) chief, "Perhaps our Mother in Shipap will help us. Go back and ask her to take away this trouble." He went back to our Mother and she said to him, "The child is dead. If your people did not die, the world would fill up and there would be no place for you to live. When you die, you will come back to Shipap to live with me. Keep on traveling and do not be troubled when your people die."

He returned to his people and told them what our Mother had said. In those days they treated one another as brothers, all the Indians of all the pueblos. They planted corn with the digging stick and they were never tired; they dug trenches to irrigate their fields. The corn ripened in one day. When they came to Frijoles they separated, and the different pueblos went their own ways.

## HUMMINGBIRD HAS FOOD [9]

Long ago the people began to disbelieve in our Mother. They followed their own ways. They said, "It is not our Mother who sends the rain." She was angry that they no longer knew her and for four years she sent no rain for the people. Our Mother took in the clouds and put them away. In all the four years the people saw no cloud. They began to wonder where our Mother had gone. They tried to find out, but they could not discover her. Our Mother had told Hummingbird, "Child, never tell where I have gone. For four years there will be no rain, not even a cloud. Whenever you are thirsty for honey go to Shipap and there you shall suck from the flowers." Many times the people asked her where our Mother had gone, but every time she said she did not know. All the people were anxious to find where our Mother had gone, and many died from thirst. They tried with prayers and sacred songs to bring our Mother back, but they had no answer. All the people were weak and there was nothing left to eat, but the Hummingbird was still strong and fat. Finally the people gave up all hope of finding our Mother. So at last the people learned that it was our Mother who brought them rain and gave them food, and that they had lost her because they had doubted.

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[9] Informant 1. Notes, pp. 205–206.

[11] Informant 5. Notes, p. 205.

## Salt Woman is Refused Food[o]

Old Salt Woman had a grandson. They were very poor. They came to Cochiti and went from house to house. People turned them away. The old woman said to her grandson, "We will go into this house," but again the people turned them away. The people were cooking for a feast. At that time they used no salt.

When Salt Woman and her grandson had been to all the houses, they came to a place outside the pueblo where lots of children were playing. Salt Woman had a magic crystal in her hand. All the children came to see. They came to a piñon tree. Salt Woman told them to have a good time playing under the tree. Then she told them each to take hold of a branch of the tree and swing themselves. She used her magic crystal, and they turned into chaparral jays (who live in piñon trees). Salt Woman said to the jays, "Now you are changed into birds because when we were in the pueblo nobody would invite us to stay. From now on you shall be chaparral jays."

They went south and came to Santo Domingo. They were well treated there and the people gave them food. After they had eaten Salt Woman said, "In Cochiti the people of the pueblo would not let us eat. My grandchild has suffered with hunger." When they were leaving she said, "I am very thankful for being given food to eat. I will leave my flesh for you." She gave them her flesh. The people of the house ate it with their bread and meat. It tasted good—salty. This is how it happened. Salt Woman said to the people, "If I am in your food it will always taste better. When I left Cochiti I took all of the children outside the pueblo and we came to a piñon tree and there I changed them into chaparral jays. They treated me badly. I am thankful to you that you gave my grandson something to eat. I will go southeast and there I will stay, and if any of you want my flesh you will find it at that place. And when you come to gather, let there be no laughing, no singing, nothing of that kind—be quiet and clean." So she left Santo Domingo and went to Salt Lake, where we get salt to-day (a three days' journey in each direction).

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[o] Informant 1. Notes, p. 206.

### VARIANT [5]

The Indians were traveling south from White House. Before they all came out from Shipap, Masewa was told to tell all the Indians in White House where to live and what to call their pueblos. So they came to Cochiti, and afterwards they went out and settled the others.

Salt Woman and Salt Man came down to Cochiti. They were told, "If they do not receive you, you shall go on to the other villages." They started out. Salt Woman and Salt Man (her grandson) had been told to go into each of the houses and to greet the people there. But the people all said, "Do not shake hands with her. She has sores all over her hands and face." She was old, gray-haired, covered with scabby skin. As she left each house she said, "These are not sores on my hands and face. This is the way I was born." But nobody shook hands with her, or liked to have her in his house. She said, "I had better leave this place and cross the river with Salt Man." She went across and settled down in the meadow near Peña Blanca, but people came there and threw dirt over them. She said to Salt Man, "Let us move from here again." They moved farther off to Mosquito Place (a little farther up beyond Santo Domingo). Again they lived there a while, but cows and horses used to step on them, so Salt Woman said, "Let us go again." "All right," Salt Man said, "we'll start again and live far, far away from these people. Perhaps they do not want salt to flavor their food." So they went way down to Salt Lake (near Estancia). Since that time men have always had a difficult time to get salt. They have to remove all their clothes and even beads—naked as when they were born—and go in quiet as can be. They must not speak a word or laugh or make fun, and then they can take all they wish. If they speak or laugh or make fun, they will stand just where they are and die. It is always a great deal of trouble to bring the salt.

## THE CONTEST OF GOOD-TASTING FAT [9]

All the big animals and the little animals and the birds met together. The buffalo said, "I have more fat in me than any of you, and my meat has the best flavor of all." The elk said, "I have a great deal of fat too, and my meat is good eating." The mountain goat said, "I have the best of all of you; my fat and my meat is the best eating among all the animals." The deer said, "I have the thickest fat and my meat is best." The little snowbird said, "You big animals have fat, but not like my fat. I have the best meat; not one of you has meat like mine."

---

[5] Informant 2.

[9] Informant 1. Notes, p. 206.

Last of all Salt Mother said, "Do not quarrel any more about the flavor of your meat. You have all good fat and are good to eat. But if I am not there, not one of you is good to eat at all. I don't care how much good fat you have, if there is not my flesh, there is no taste. Here is snowbird stew. We will serve it to you all. You will see there is good fat and much meat, but in the other bowl of the stew I will put my finger and you will see what gives flavor to your meat." The animals came up and tasted the first dish, but no one wanted a second mouthful. They passed on to the second dish and there they ate and ate, for Salt Mother had put her finger in the stew. So they found out that unless salt was added, all their flesh was tasteless. Salt Mother said, "We all know that you animals have fat but without me there is no taste in the dish." So the animals agreed. "It is true we are fat, but we have no taste unless there is salt in the dish."

## Coyote Fails as Initiate[9]

In the beginning when animals were created and named, the carnivorous animals and birds fasted for their prey. For four days they fasted from food and drink. The third day Coyote got very hungry. He took sacred meal and went into the outer room and threw it into the water and drank it. That same day Wildcat said to Coyote, "You are getting thirsty." "No; I am not. Sister, if you want to drink, take sacred meal and go into the outer room and drink. That's what I did, and that's why I am not thirsty." So Wildcat went into the outer room and took sacred meal and put it in water and drank. She came back into the inner room.

On the fifth day those who had fasted were allotted the animals that were to be their prey. Coyote and Wildcat were told that they could get their living with hardship and great labor (because they had broken the fast), but the others would never fail. So Mountain Lion was chief of all the animals for he had completed all the observances of the fast.

---

[9] Informant 1. Notes, p. 206.

## Heluta and Nʸenʸega Contest for a Wife[5]

Heluta,[12] the father of the katcinas, and Nʸenʸega,[13] contested as to which should marry Yellow Woman.[14] Yellow Woman "ground" at the dance (i. e., she rubbed the notched stick with the deer's scapula, resting it on an inverted dried pumpkin). Heluta and Nʸenʸega watched her all the time, and they thought she was very beautiful. They fell to fighting for her. They fought and fought. The koshare said, "What is the use of fighting for Yellow Woman? Go out hunting, both of you, and whoever kills a deer without wounding it shall marry her." Next day Heluta and Nʸenʸega went out to hunt. Yellow Woman said, "Whoever kills a deer without a wound and brings it to me first, I shall marry him." Heluta did not find a deer, but Nʸenʸega killed his and brought it in unskinned without a wound. So Nʸenʸega married Yellow Woman.

## Heluta Plants the Deer[14a]

They were living in Cochiti. They challenged each other to a display of their crops, and they asked Heluta to come to compete. They fasted for four days, and on the fourth day they sent to Heluta and said, "It is time to come to our village." All the people of Cochiti gathered together but Heluta did not come. They sent a messenger again to hurry him. All the people had brought their harvests but Heluta did not bring any corn or muskmelons or gourds. They made fun of him and said, "What has he got to show off? He has not brought anything." He came into the house where all the men were eating. The east room was filled with white corn, and the north room was filled with yellow corn; the west room was filled with blue corn, and the south room was filled with red corn, and the middle room was filled with spotted corn and with watermelons and muskmelons and all kinds of gourds. When they had looked at everything Heluta said, "Is this all?" "Yes." "Now it is my turn to show you how I live." He opened his little fawn-skin bag and took out a piece of cob with two or three kernels sticking to it. "This is what I live by." They laughed at him. "What kind of a living is that? No melons and only a few little corn kernels." Heluta said, "Wait. You will see which one makes the best living; you by all your work, or the man who has the power himself." He went back to Shipap and he said, "In four days (years) you will find out." The people tried to make him turn back, but they could not.

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[5] Informant 2. Notes, p. 207.

[12] Heluta is often equated with Ganadjani. See pp. 60–62, 251. He comes in first in any line of masked dancers. His mask is black with white zigzag stripes and he wears a buckskin, and spruce around his neck.

[13] Nʸenʸega is father of the curdzi and is considered one of the most beautiful of the katcinas. He wears a white shirt and a whole buckskin. His mask is green, with two lines slanting downward and outward on the forehead. He wears downy feathers on the top of the head and carries thin switches.

[14] Yellow Woman is the stock female katcina, as she is the stock heroine of folklore. Her mask is green and she wears her hair done in the large characteristic knobs at the Hopi of the unmarried maiden. She wears as a dress the embroidered ceremonial blanket and an all-white manta over her shoulders.

[14a] Informant 2. Notes, p. 207. For text translation see p. 251.

Next spring the people began to plant. Their corn and melons grew well, but there was no rain. By the middle of the summer everything was dried up and dead. The next year it was the same. For four years they planted, but every year the rain failed them and their crops were burned up by the sun.

In four years they were starving. They chose the fly as messenger and sent him to Shipap to Heluta. He came into the center of the first room. In that room the sk'akuts katcinas[15] were roasting corn. Whenever one of the kernels popped they all jumped. The fly flew past them into the second room and the third room and came to the fourth room. Heluta said to him, "What is it you have come to ask?" "They sent me to talk to you." "You are foolish. You mustn't come to find me whenever those people tell you to come to me. Come close." The fly flew close to him. "Stick out your tongue." He stuck out his tongue and Heluta pulled it out by the root. "Now go back and tell your people that you found me. I am not coming back to the village. I have told them already it is their own fault."

Fly went back to the village. He tried to tell them what Heluta had said. He could not because he had lost his tongue. After that he could only say "buzz." Heluta had said, "You will never talk any more, you have no tongue." The people said, "How can he tell us? He has no tongue. What shall we do?" "We will send Hummingbird to find Heluta." They called Hummingbird and said, "Go and find Heluta and bring him back to the village." Hummingbird went to Shipap. He flew into the first room where the sk'akuts katcinas were roasting corn. He flew into the second room and the third room. He came to Heluta. Heluta said to him, "What is it you have come to ask?" "I have come to bring you back to the village. The people need you. They want you to forgive what they have done to you. The children are dying of hunger and thirst. Now they have learned that it is by your power that they live." Heluta said to Hummingbird, "Yes, my son, I will go back to the village. I am sorry for them. First they must hunt and bring me a deer from the north side of the mountains where the sun has never shone upon him. When they have taken this deer, send for me."

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[15] They are spotted with downy feathers.

The people went hunting and caught a deer from the north side of the mountain upon whom the sun had never shone. They sent for Heluta and brought him to the village. They laid the deer before him. Heluta took it to Shipap. The clouds began to come up with thunder and lightning, and it rained. Since then there has always been rain in this country.

Heluta told them,[15a] "My seed is dewclaws. Whenever you kill a deer, do not throw these away, because these are my seed. Watch me, and you will see my field." He took a great bunch of dewclaws and dug in the ground. He put each one in a hole in the earth. When he had finished, the first he had planted were already coming up above the ground. The people saw the small antlers of the deer. They watched them grow until they were full size and ran off to the mountains. Heluta called them all together and took them to Shipap and shut them up there. When they were full grown he opened the door and let them out over the mountains. So he is the father of all the deer.

## THE IMPRISONMENT OF THE KATCINAS[5]

At Gashpeta they were having a basket dance. They came in to begin the dance, and a little squirrel (*siqu*) ran into the middle of the line. It frightened all the dancers and they ran in every direction. For four days (years) the katcinas were lost. The people waited. In eight days (years) about half of them came back and they called another dance. The people were unhappy because half the dancers were gone, and Heluta threatened the koshare and told them, "Go find the katcinas who are lost." The koshare said to the people, "Tell Heluta to listen. If he hears any noise in the mountains, follow it and he will find the dancers." The people answered, "We have been to all the mountains, but we could not hear any sounds of the katcinas." Masewa said to the koshare, "You must use your own power to find the dancers." The koshare used their power. They took ashes in their hands and threw in every direction. At last they heard a noise and the earth broke open at their feet. A spruce tree grew up out of the place where the earth had split. It grew larger and larger until it grew up to the top of the hole. All the people stood about. The women were crying and crying for the katcinas to come back. The first one who came out was the Bloody Hand katcina. He was so weak he could hardly walk. Yellow Woman came next and with her was her little son, dressed in the dancer's costume. At last all the katcinas had come out from the place where they had been imprisoned. They asked Heluta, "Are they all here?" He answered, "Yes. All that were lost have returned." He put them with the other dancers so that they were all mixed together again. They held the dance and the people were happy. When the dance was over the katcinas went back to the place where they costumed themselves.

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[5] Informant 2. Notes, p. 207.

[15a] See pp. 11, 251.

The dance came back again and this time Yellow Woman's son had grown to be a big boy. The dancers retired again, and when they came back next he had grown still bigger. He was just the size of all the other katcinas. The koshare said to the people, "Tell which of the katcinas is Yellow Woman's little boy." Everybody tried, but they could not tell. He was Mayurli katsena (the dance leader who stands in the center of the line and starts the songs).[15b]

## The Institution of Pottery [5]

In the beginning Itc′tinaku considered how the people should live. She said to herself, "My old father and my old mother must go down to the people and be Clay (mitsi) Old Woman and Clay Old Man."[16] In Shipap she made the old man and woman into Clay Old Woman and Clay Old Man. The old woman began to mix the clay with sand and soften it with water. When she had finished she made it into a ball and wrapped it in a white manta. She began to coil a pot with her clay, and Clay Old Man danced beside her singing while she worked. All the people gathered in the village and watched her all day long. When she had made her pots so high (about eighteen inches) and the old man was singing and dancing beside her, he kicked it with his foot and it broke in many pieces. The old woman picked up his stick and chased him all around the plaza. She overtook him in the middle of the kiva. They made friends again and she took the broken pot and rolled it into a ball again. The old man took the pot and gave a piece of it to everybody in the village. They each took it and made pottery as Clay Old Woman had made it. This was the time they learned to make pottery. Clay Old Man told them never to forget to make pottery. In those days they only indented it with the marks of their fingers. Ever since when we do not make pottery these two masked dancers come with the dance to remind us of the clay they gave to the people. They tell us not to forget our grinding stones and always to grind our own corn flour.

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[5] Informant 2. Notes, p. 208.

[15b] Notes, p. 208.

[16] Clay Old Woman and Clay Old Man have masks with white faces and red eyes. Notes, p. 208. The old woman has straggly hair cut in the old round fashion and wears a white manta and white shawl. The old man wears buckskin so that no hair shows and he carries a heavy load of clay in his basket on his back. The stick with which the old woman chased him is also part of his costume.

## Bloody Hand-Print Katcina [5]

They were dancing a masked dance (bocat katsena). They danced during the morning and at noon the dancers retired and the people ate their dinners. A boy lived on the west side of the plaza in the houses on the second tier. He had just washed his hair and it was very long and hung down his back. When the people had finished eating this boy stood on the roof of his house and watched the katcina come in for the afternoon dance. There was another masked dancer with them and on his mask was the print of a bloody hand. No one had ever seen him before. He came in with the others and danced with them. When the dance was over he made signs [17] and said, "I want to run a race with one of the men of this pueblo." The chief men sent two of the koshare to be messengers for him and he said to them, again, "I want to run a race." Four times the koshare went to the chief men but they did not want to agree. Again the Bloody Hand Katcina pointed to the east, meaning, "I want to run a race in that direction." He motioned to the boy who lived on the west side of the plaza and who had been watching the katcinas come in for the dance. He called him to come down and race with him. The koshare brought the boy down from the roof top. They took him to the northeast to the big corral (the starting point of the race) and the boy and the katcina raced with one another. They had not gone very far when the boy took the lead. Bloody Hand was angry. He took his thunder knife and threw it at the boy so that he died. He came up and pulled the scalp from his head and ran off to his own house. The people cried and cried. Masewa told his people to take their horses and ride him down, but he escaped. He reached the river and ran into the cave at Koash'ke. He escaped with the scalp and since then everyone has been afraid of this katcina.

## The Recovery of the Koshare [17a]

The people were coming up from Shipap. Masewa led them, and after him his brother Oyoyewa. After them came our mother Iareku, the corn fetish. They came up through the doorway of the rainbow and after Iareku all of the Indians of the pueblos came together. Each of them carried an ear of corn and when they came to a great rock where there was a hollow they ground corn for themselves. Half of the people stayed at White House, and half at the Village of the Two Lions.

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[5] Informant 2. Notes, p. 208.

[17] Katcinas can only talk in dumb shows and give their own peculiar cries.

[17a] Informant 2. Notes, pp. 204, 207.

At White House the kurena held a dance. When it was over the kurena went back to their home in the east, but the koshare went to the middle of the earth, to Cochiti. They did not go back again to White House and nobody knew where they had gone. The next time they had a dance (in White House) nobody was happy. The koshare were not there to play between the dances. They were unhappy and went to Iareku. She said to them, " Yes, the dance is not right without the koshare. People do not enjoy it unless they are there. Go to the village of Cochiti and you will find the koshare in the middle of this world."

The people started for the village of Cochiti. Masewa led them. As they came close to Cochiti they could hear the clowning of the koshare. They said, "What is that? Is that the koshare?" They went to the north side where they could hear. The masked dancers were dancing in the plaza all by themselves. The chief men of White House went in and the koshare met them. They brought them into the middle of the village where the dance was going on. The koshare were clowning and everybody was happy. When the dance was over, the people and the katcinas and the koshare all went into the room of the Flint Society and they assigned colors to each of the koshare.[18] They gave them a color for each direction and that was the time when the koshare got their colors.

## THE WOMEN'S CORN GRINDING SOCIETY[5]

All the women of the Corn Grinding Society (Kuya') were to grind on that day. They shelled all their baskets of corn and they put aside the sooted ears. The head of the Corn Grinding Society called together all the members of her society, and three women stayed in the house of the head of the society and slept there in order to begin to grind before sunrise. Daylight came and all the girls and women of the village shelled baskets of corn to take with them to the Corn Grinding Society to grind so that they might always have plenty. Everybody said, " Don't put the sooted ears in with the good corn." The girls and women of that village all went to grind and the head of the society and the three women who had slept in her house were already grinding. They sang their songs. One of the women heard somebody crying. She said, " Listen, somebody is crying." Just then the door opened and Corn Soot Woman came in crying. She said, " Nobody likes me to be with the corn they are to grind. I am fat but nobody has any use for me." The head woman of the society said to Corn Soot Woman, "Why are you crying? " " I am crying because they don't ever put me among the good ears. I am not rotten." The head woman of the society said, "Don't ever separate her from the good corn. She is fat; that is why she is what she is. She is the mother of the corn soot and you must put her in with the good corn whenever you shell it, in order that that too may be fat, as she is." They gave her a new name, Ioashkanake (shuck), and they gave the soot a ceremonial name, Wesa.[19]

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[5] Informant 2.

[18] Especially at initiations koshare of each of the directions are said to be present.

### HOW THE PEOPLE CAME UP FROM FRIJOLES [19a]

The people lived together in Frijoles Canyon. They used to dance every night. Two of the koshare were playing; they were on the house roofs, and they were playing at throwing a little baby from one to the other. The baby slipped from the hands of the koshare who was "throwing" him, and fell to the ground and was killed. Then both of the koshare jumped down after the baby, and they were all killed. The people decided to leave that place.

They came to the mesa of the Stone Lions. They remained there four days and danced the Red Tse'atcuwa. From there they came on and stopped at Nokahe'a. They remained there four days and danced the Black Tseatcuwa. From there they came on and stopped at Red Paint Mountain. They remained there four days and danced the Red Tseatcuwa. From there they came on and stopped at Rabbit's Place (Lakia). They remained there four days and danced the Black Tseatcuwa. They came on and stopped at Water Dripping Place (Stĭrshtĭkana). There the koshare danced by themselves. The footprints of the people and their turkeys are there yet. They came on and came to Cochiti mesa, and they danced all their dances. They lived there.

### THE PUNISHMENT OF THE SNAKE SOCIETY [5]

They were living in Sia. The Snake medicine men and women, before their ceremony, fasted for four days. Afterwards any one who had fasted with his whole heart was able to catch a living snake and bring it to the ceremonial room. On the third day of the fast all the people in Sia were baking and cooking for the feast of the fourth day. The men and women of the Snake Society had gathered the snakes they had caught and put them in great ollas in their ceremonial cave. The women gathered ikia (a red-flowering cactus with large flattened spines) and they ground them into flour and put in water and drank it. They boiled the spines also and ate those. It was all they ate during their fast.

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[5] Informant 2. Notes, p. 209.

[19] The songs of the Corn Grinding Society use these names. One is:

Ioashka, Ioashka.
Wesa, Wesa.

Another:

Ioashka has a baby (that is)
Wesa, Wesa.
*He* Ioashka, Ioashka, *He*.

[19a] Informant 3. Notes, p. 208.

When the days of fasting were over they were very weak. They went into retreat in their own ceremonial room. On the fourth night all the people in Sia came to the room of the Snake Society, and they danced before the altar. Four men stood in front of the altar and each held a snake. They danced, and the snakes curled around their necks and waists. When the dancing was over the people brought in the feast. All the people of Sia brought in baskets and set them on both sides of the road [20] that led to the altar. The chief medicine man took a pinch from each basket and offered to the dead. Before they ate, they took the snakes back to the mountains. They ate and the chief medicine man said, "The ceremony is over. Now everyone can do as he pleases. You must all sleep here and no one must go out of the house." All the men and women stayed together that night in the house of the Snake Society. They slept with each other. They had intercourse with each other in their ceremonial room. In the morning they had all turned into stone. They are still to be seen in Sia.

## The Pecos Indians Become Snakes [5]

They were living in Pecos. They fought and many were killed. Half the people left Pecos and came down in this direction. The other half stayed behind. Those who stayed had a meeting. They planned to become snakes. Those who had already started in this direction wondered why the rest did not come to join them. They sent a messenger, a goatcini,[20a] to see what was the matter. He found they had all become snakes. He returned and told them, "They have all turned themselves into snakes. I do not know what has happened." The women cried and cried. One of the chief men said, "How can we let this happen without doing anything? We have a medicine society. We will call the puyatc." They called together all the puyatc and they set up their altar and prayed and sang. They held their ceremony trying to restore the snakes. The women brought in pollen to feed to them. The medicine men tied feathers and hung them around the necks of the snakes praying that they should take the form of men and women again. For four days they prayed and sang, but they could not restore the snakes. They let them go and the rest of the Pecos Indians came down to Santo Domingo. All the Pecos Indians who are left live in Santo Domingo and they still have the Puyatc Society.

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[5] Informant 2. Notes, p. 209.

[20] The road is made of two lines, one of fine white corn meal, the other of yellow pollen. They are called the white road and the yellow road.

[20a] A war-captain assistant.

## THE DEER DANCE[21]

The people of Cochiti were living on the mesa. At Jemez they had a deer dance (heemishikia). The dancers turned into deer and ran up into the mountains. They never came back any more. For four days they made ceremonies in Jemez to bring them back, but they could not.

## "WHERE THE GIANT IS SHUT UP"[9]

The people were living at Tiputse (across the river). There were many children growing up in the pueblo and the witch people did not like this. They held a council and made plans to kill them. A young girl had married into a witch family, and the witch council chose her husband to be made into a witch giant and come and kill the children. The girl knew nothing of this; she did not know he belonged to a witch family. Next day her husband became sick and very soon he died. They took him out of the village as if to bury him, and there they transformed him into a giant.

In a few days at midday a giant came down to Tiputse. He caught one of the children and threw it into his carrying basket and ate it. At last there were no children left in the village, and they held a council to ask our Mother to help them to create a good giant to rid them of the one that was eating their children.

They called the men of the Giant Society to pray and sing and create the good giant. They put one grain of white corn in front of the altar and they covered it with a white manta. They sat before it and sang all their songs and gave sacred meal. The grain of corn moved under the manta; at last they could see the shape of the being under the manta. He came alive. He rose to his feet. It was our Mother who had sent a giant to help our people. He said to them, "Why is it that our Mother has created me to help you?" "There is no reason except that our children are all being eaten by a giant. Our Mother does not know this giant and we have asked her help against him. That is why you are created giant." "If that is why I am created I accept my part and I will do what you have asked for."

The next day toward midday the witch giant came down toward the village. He was singing:

Where (is a child)?
Where (is a child)?

The other giant heard him inside the room before the altar.

He answered him:

Here (it is)
Here (it is).

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[9] Informant 1. Notes, p. 209.
[21] Informant 3. Notes, p. 208.

The witch giant called:

> Who is mocking me?
> Who is mocking me?

The other answered:

> I am the one,
> I am the one.

The witch giant was angry and he challenged him. He sang:

> Now we shall see each other (see which is stronger).
> Now we shall see each other.

The other answered:

> Yes; now we shall see each other,
> Now we shall see each other.

The witch giant entered the village and the medicine men took sacred meal and made a road for the good giant and led him out of the ceremonial room. The witch giant said, "So you are the one who has mocked me?" The other answered, "Yes; I am the one." "By whose power were you created? You are mocking me but I have the same right as you." "Nobody knows where you were created. No medicine men made you. You were created to eat up the little children. I was made by the medicine men of the Giant Society, but not to be dangerous to little children. They asked our Mother for help; therefore I was created." The witch giant said, "We shall see who will overcome the other." "Very well. It is your turn to strike first for you were alive first." "No; you shall strike first." They quarreled. The witch giant had a war club and the other had a long black obsidian knife. The good giant said, "You shall strike me four times, and if you do not kill me it will be my turn to strike." The witch giant raised his club and struck the other. He hit him four times but none of his blows hurt him at all. It was the good giant's turn. He raised his thunder knife, and the first blow slit the other down the middle and killed him. His heart lay exposed, and it was a mass of cactus spines and splinters. The good giant cleaned it and replaced it with a heart of turquoise so that he should not come again to eat the children.

The medicine man made a meal road back to the altar and the good giant followed him, and the Giant Society sang the giant they had made back to our Mother. They thanked her that she had answered their prayers, and they promised never to forget our Mother. They made another road and took the witch giant out to the mouth of the canyon to the north, and they shut him up in the high bank by the river in the cave that is called Where the Giant is shut up.[22]

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[22] See p. 19, note 2; p. 212.

# II. HERO TALES

## THE GIANT AND THE TWINS[1]

A giant lived at Gashpĕta (Cave Place). The Twins were at Tsiĕpĕ. He went to get them, to cook them for his dinner. He had a basket on his back, and he dropped them in and started back to his house. They picked piñon gum and spread it over his head. They came along by Hainayasta (Old Cochiti, across the river). They struck a fire and the piñon gum blazed up. He felt the fire and ran to the river. The boys were thrown out. He was angry, and he said, "Whenever I see those boys I'll eat them."

He set out to find them again. When he discovered them, he put them in his basket and said, "You got away from me, but I caught you again." He started for his house. He brought them through Hainayasta to Fissure Place, where he lived. He told his daughter to make the fire. He chopped them all up and put the pot over to boil. He said, "Now I shall have a good feast in the morning." That night they broke open the door of the oven and got out. The giant's family were happy because in the morning they were going to have a feast. When they went to get them, they found that the boys were gone. The giant was very angry. He said, "I shall eat you yet!"

When he got to Tsiĕpĕ, they were playing with bows and arrows. The giant said to them, "You think you can get away from me." They laughed and tried to hit him with their arrows. He put them in his basket and took them home. His daughter made a fire, and he chopped them up fine, and put them in the pot. He was sure that he was going to have a nice feast. In the night the Twins opened the door and went home. In the morning he was so happy about the feast he was going to have, but the Twins were gone. "I shall eat you yet!" he exclaimed.

He went again to Tsiĕpĕ. He found them there playing with their bows and arrows. He was mad. He said, "This is the last time that I am coming. You will see what you will get. I will eat you now." He put them in his basket and took them home with him. He said, "We'll see which is the man!" The Twins took their stone knives and hit him in the heart and killed him. They shut him up with stones in his cave[2] and went back to Tsiĕpĕ.

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[1] Informant 3. See Dumarest, 224. Notes, p. 212.

[2] *Schkoio schkaka haush.*

### VARIANT [3]

Long ago a giant lived in Peralta Canyon. As soon as the little children in Cochiti were big enough to eat, he would come and throw them into the carrying basket on his back and take them home to eat. He boiled them in the Boiling Place of the Giant, and when they were done, he called his children to the feast. He always knew just when the little children were big enough and juicy enough to be best for eating. Soon there were no children left in the pueblo.

The Twin Heroes heard of this. They said, "There should be many children in Cochiti, and there is not one." They started off from Tsiĕpĕ to overcome the giant. The giant was just starting to the pueblo on his round. They came face to face. The giant said, "Who are you, children?" "We are looking for you." He reached down and thrust them into his basket and started for his Boiling Place. He said, "Now I can make a meal off you two." The boys paid no attention; they were playing in his basket. When they were halfway to his home the boys laid their plans. Masewa jumped out and picked up big rocks and handed them up to his brother. The giant did not notice. When the basket was full, the boys dropped off and took the road home.

After four days the giant was coming again. The boys came out to meet him. Again they were face to face. The giant said, "There you are, children." "We were looking for you." He reached down and thrust them into his basket and started for his Boiling Place. He said, "Now I can make a meal off you." The Twins paid no attention; they were playing in his basket. When they were halfway to his home the boys laid their plans. Masewa climbed down and collected gum and handed it up to the other who put it over the giant's hair and neck. When they got near his place, and he was all covered with pitch, the Twins set fire to him. He ran to the river to put it out, and they went off laughing. The giant was very angry. "I will boil those boys yet for my soup!" he said.

Again in four days they saw the giant coming to the pueblo. The Twins came from Tsiĕpĕ. They met him near the pueblo. The giant said, "There you are, children." "We were looking for you." He reached down and thrust them into his basket and started for his Boiling Place. He said, "Now I can make a meal off you." The boys paid no attention; they were playing in his basket. When they were halfway to his place the boys laid their plans. They let the giant take them all the way to his house. He was very angry. On the way the boys pinched the giant. They hung over the sides of the basket and pinched him. He scolded at them, but they paid no attention to him. Finally he came to the Boiling Place. The little giants had a big fire ready to cook their food, and the big giant put them right in. They were plastered with mud and as soon as they touched the water, it cooled and they were not hurt at all.

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[3] Informant 1.

They stayed quiet until the middle of the night. Then they got out. They picked off the plaster until they opened the oven door. They gathered manure (sheep's and horses') and put it in their place. In the night the giant got up and sniffed. He said, "Ha! children, we'll have fine soup out of those two boys!" In the morning the Twins were back at Tsiĕpĕ. At daylight the old giant woke his children so that they would be ready for breakfast. They began breaking off the plaster. The boys had replaced it just as it was. They found the manure. The old giant cried, "Well! Well! What can we do? I don't see how the little boys got away from me." In this way the Twins kept the giant from killing the children. They said, "This is what you did to children of Cochiti; this is what will happen to you."

## THE GIANT AND THE GIRL[4]

"Where are you?" "Indeed! right here!" said Yellow Woman. Then the giant spoke thus, "Where?" Then Yellow Woman spoke thus, "Indeed! right here!" said Yellow Woman. The giant arrived where Yellow Woman was. Then the giant said thus to her, "Give me your shoes!" said he to her. She gave him her shoes and the giant ate her shoes. Then the giant also said thus to her, "Give me this your dress!" She gave him the dress and the giant ate it. Then again he said thus to her, "Give me your belt!" Then she also gave him the belt and the giant ate it. He also said thus to her, "Now come out!" said he to her. "I shall eat you up," said he to her. Then Yellow Woman cried. She shouted, "The giant wants to take me out! He will eat me up!" Then the giant took his cane. He was going to take out Yellow Woman with his cane. Then Yellow Woman was running about inside. Yellow Woman shouted and cried.

Then Ma·′s'ewa and O′yoyewa on the south top (of the Sandia Mountains) heard her. "Listen!" said Ma·′s'ewa, "somewhere someone is shouting. Listen, someone is crying," said Ma·′s'ewa. Then O′yoyewa spoke thus, "It is Yellow Woman who is crying," said he. "Let us go!" said he. "Let us two go where the poor one is crying," said Ma·′s'ewa. Then they took arrows, both Ma·′s'ewa and O′yoyewa. They arrived there where Yellow Woman was going to be eaten by the giant. Then Ma·′s'ewa and O′yoyewa arrived there. They let go their arrows and Ma·′s'ewa shot the giant in the heart. Ma·′s'ewa had killed the giant. He cut him open. Then he made for him a turquoise heart. He resuscitated the giant. He sent the giant southwestward. Then Ma·′s'ewa spoke thus, "Poor Yellow Woman," said he to her. "Was it you who was shouting here?" said he to Yellow Woman. "Yes," said Yellow Woman. "Poor one," said Ma·′s'ewa to her, "what is the matter?" said Ma·′s'ewa to her. "What are you doing here?" "Yes," said Yellow Woman, "I was hunting rabbits," said she. "My brother did not go hunting," said she, "therefore I went hunting," said Yellow Woman. "The people of the town went hunting rabbits, but my brother did not go hunting. Therefore, I went hunting rabbits. Then here the night overtook me," said Yellow Woman to him. "Then I went here into this cave," said Yellow Woman. "There I made a fire," said she. "Then someone came along shouting," said Yellow Woman. "I went outside. Then I heard, 'Where are you?' said it. Then Yellow Woman [5] spoke thus, 'Indeed, right here!' said Yellow Woman. Then the giant came and he arrived at the cave. Then I went in. The giant said to me, 'Give me your shoes from the north,' said the giant to me." Thus had said to her the giant. She told Ma·′s'ewa and O′yoyewa. She told the two. "Then 'Give me this your dress!' the giant said to me. I gave him my dress. Then again the giant said to me, 'Give me this your belt!' said the giant to me. I gave him my belt. Then the giant ate my whole dress and my shoes and my belt," said Yellow Woman. She told Ma·′s'ewa and O′yoyewa. "The giant was about to take me out, and then I cried," said Yellow Woman. "I shouted," said Yellow Woman. "Then he tried to take me out with his cane and from there I ran about inside," said Yellow Woman. The giant said to me, 'Come out! I shall eat you at once,' said the giant to me. Then I cried. Then Ma·′s'ewa heard it. The two arrived and killed the giant," said she to Ma·′s'ewa. Thus she told him. Then Ma·′s'ewa spoke thus, "I heard it," said Ma·′s'ewa, "and there I and O′yoyewa, we two came here," said Ma·′s'ewa. "We thought it was you who was crying here," said Ma·′s'ewa to her, "and therefore I killed the giant," said Ma·′s'ewa. Then he said to her thus, "Let us go!" said to her Ma·′s'ewa. Then they took Yellow Woman along. Ma·′s'ewa and O′yoyewa, the two, went together westward hunting rabbits. Then Ma·′s'ewa killed a rabbit and Yellow Woman took the rabbit. Then O′yoyewa killed a rabbit. Yellow Woman took the rabbit. They came from the west, killing rabbits while travelling, Ma·′s'ewa and O′yoyewa. Afterward Yellow Woman

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[4] Informant 7. Recorded by Franz Boas in text. The text begins when the girl is in the cave and the giant tries to induce her to come out. Notes, p. 227.

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[6] Here she uses her name instead of the pronoun "I."

carried the rabbits on her back. Ma·′s'ewa and O′yoyewa killed many. Then they arrived here at the town. They took the girl to her house. Then Ma·′s'ewa said to her thus, "Now you may go," said he to Yellow Woman. Thus they said. Then Yellow Woman said, "Thank you, Ma·′s'ewa and O′yoyewa." "Thank you," said the girl. "You killed enough rabbits for me. Now I shall be eating rabbits. I have never eaten rabbits before," said Yellow Woman. "Here in the town the people now go hunting rabbits. My brother did not want to go hunting. Therefore I myself went hunting. I was going to eat rabbits. Thank you, Ma·′s'ewa and O′yoyewa. You heard me and therefore you killed these many for me, Ma·′s'ewa and O′yoyewa." Then Ma·′s'ewa and O′yoyewa went away to the south top. Ma·′s'ewa and O′yoyewa went out. "Thank you," said Yellow Woman. (Then you will say, "That long is the bald tail.")[5a]

## The Sun's Children[3]

Once a girl went out from Cochiti to pick up piñons. She stayed several days and gathered a great many. One day the Sun said, "I want this girl for myself. I wish to possess her. I will go and speak to her." She was a very fine looking girl and she wore big buckskin puttees and a manta and belt, and a white manta over her shoulders, and carried a little basket for piñons on her arm. So the Sun came down to speak to her. He was a handsome man, and he said, "Girl, are you picking up piñons?" "Yes." "Would you like to have a buckskin?" When he said this, he took hold of her and they played with each other. She liked him. She stayed for several days, and the Sun slept with her. When each morning came, Sun left her. He lifted up his downy feathers, and flew up. One night Sun said to the girl, "Tomorrow morning when I return to my home I will take you with me."

In the morning she got ready and dressed herself in her best clothes. That morning his brother took the Sun's place. Before day broke he said to her, "Hold on to his downy feather and it will take us to the place where I live. But shut your eyes tight and don't open them." She shut her eyes and they started off. They went to the east. They traveled a long way till they got to a great plain. There they put her down and she opened her eyes. This is the way they got to the place at the edge of the world where Sun starts out.

They found a village there with people living in it. He took her to a two-story house. She went up the ladder. Sun went up first for his father and mother were living there. He said, "Here comes in a valuable girl, and I wish you to receive her." "Yes," said the father and mother, "come in, come in." She went in. They greeted her and set out a stool of solid turquoise. They slept that night in his house and the next morning started off from his house to the great plains.

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[3] Informant 1. Notes, p. 211.

[5a] Formula for the conclusion of a tale.

As they were crossing the plains, she was already about to have a child. He took her back to the place where he had found her when she was picking piñons and said, "Now I shall go back and go on with my business. I shall always come back to see what you are doing." It was four days before he came back again, and during those days her baby boy was born. She nursed him until the Sun father came back. Sun returned to the girl, and the girl offered the child to him, saying, "Here is your baby. It is a little boy." They named him Bluebird (Culutiwa). He grew up and he became a big boy, but Sun father did not take the girl to his house any more. At last she had another child. Now there were two little Sun babies. They named the younger one Turquoise.

When they grew up they asked their mother, "Who is our father?" "Your father is Sun." "We ask because people say that we have no father." They were very naughty little boys, and whatever they were told to do they did just the other thing. They fed their mother only venison. One day their mother said, "Now, my little boys, go look for your father, but you are to go alone. Travel east all the way." On the way the people tried to harm them, but they could not. They got close to where Sun comes up. Under the Sun were lots of black flint arrow points all sticking up. It did not bother them; they went right past. Their mother told them, "When you get to the village, don't stop at any other house. Way at the east end there is a two-story house. Go up the ladder and down into the house. That is where your grandfather and grandmother live." As they went in they greeted their grandfather and grandmother and asked, "Is this where our father lives? Our mother told us that our father lives in the house at the east, and we want to know him, and that is why we have come here." "Sit down, sit down, my little grandchildren. He'll be in soon," their grandmother said.

Night came. Their father came in. As he came down the ladder his mother said, "My son, here are two little boys. They are looking for you." Their father greeted them with all his heart. His mother said, "To-morrow you shall make them buckskin clothing." Sun said to his father, "Make the buckskin clothing for them so that it will be ready to-morrow. Wait for me here, my little boys, to-night, and to-morrow morning I shall try you and see how you go across the sky." Sun took the little boys along with him to try them. He took them to a little room. There were snakes all over the floor. They coiled and stretched their necks up, and made as if to bite. The boys began at once to kill the snakes, and both took the dead snakes on their backs. They were not frightened at all. He took them into another room full of deer. They began at once to kill the deer. As they came to the end of that room, at the door were two long obsidian knives, and between them only a tiny space. They were not afraid and passed through and there was not even a scar.

From there he took them to the place where the Sun lives. Bluebird was the first. Sun said to him, "When it is time for the first daybreak, put this downy feather on your forehead. When it is time for it to get lighter, take it off and tie on this parrot-tail feather. Then start to come up. As you get halfway to noon, stop for a while and wait to see if anybody gives you sacred meal and pollen in Cochiti. As soon as you receive your sacred meal and pollen, go on again and wait again at noon for somebody to come and give you food. When you receive your sacred meal and pollen, start again. When you come to setting, stop again and wait for food. As soon as you have stopped for a while, start off again and when you are getting near where Sun goes down, you will see two great monsters with long teeth lying low down (on the horizon). Don't be afraid. Go right down." * * * That is the place where Bluebird was afraid to go, and he stopped for a long time. The monsters frightened him, and the sun didn't set that night. The younger brother watched; he was a long way off. He had great power, and he came fast. He pushed his brother down into the monster's jaws, and the sun set.

He was in another world, but his father had told him, "When you get to the underworld don't be afraid of the people there." He went down under the earth and returned again to this world. He got to the place where his father lived. "Thank you," said his grandfather and grandmother, "that you have come home safe. We know it is true that you are a child of the Sun." It was Turquoise's turn. They tried him in the same way. Before dawn they gave him a downy feather to tie on his forehead, and when the morning light was coming, the parrot-tail feather. His father said, "When the sky begins to get red, take the feather off and come up and bring the daylight. Then people will begin that day to give you sacred meal and pollen. In the morning wait and see if anyone gives you food. At noon stop again and wait for meal. When you get this, start again, and when it is almost sunset stop a third time and get sacred meal and then go on." He did all this and came to the place where the sun sets. The monsters did not frighten him; he went in between them. "You are a very brave boy," they said to him. He went on through the other world, and came again to the place where his father lived. His grandfather and grandmother were much pleased and said, "Thank you very much, you have come back safely. We know you are surely the Sun's child."

## THE SON OF THE SUN[6]

Long ago, etc.—Somewhere dwelt Yellow Woman and a youth. Then Yellow Woman was grinding blue corn. She put the meal in a basket. Then Yellow Woman became tired. She had been grinding. She lay down where the sun was shining. She was lying down and then the Sun made her pregnant. Yellow Woman was with child. Then Yellow Woman spoke thus, "Oh my!" said she, "Who is the one who made me pregnant?" said Yellow Woman. Then the Sun said to her, "Indeed, I," said the Sun. "When you give birth you will give birth to a boy," said the Sun to her. "He is my child," said the Sun. "When my child grows up he will ask you 'Who is my father?' Thus my child will say. Then you will tell him, 'Yes, the Sun is your father,' you will say to him when he asks you," said the Sun to her. "Then you will tell him, 'There somewhere in the middle east is the Sun's house. Your father is the Sun,' you will say to him," said to her the Sun. "Then, when my child grows up he will go and look for me," said the Sun. Then Yellow Woman said, "Enough," said she. "When my child grows up I will tell him," said Yellow Woman. "So it is your child, Sun Youth, Father," said Yellow Woman. Then Yellow Woman gave birth. She gave birth to a boy.

The baby grew up quickly. He asked her, "Mother! who is my father?" said the little boy. "Oh! the Sun is your father," said she to her child. "The Sun is your father," said his mother. "Indeed, then I will go there," said he. "I want to know my father," said the little boy. Then his mother said to him thus, "Wait, my child until you may grow up a little. Then you will go," said his mother to him. "Oh my! your father's house is far off," said his mother to him. Then her little child spoke thus, "Indeed, just there I will go. Wherever my father dwells, there will I go, I just want to know who my father is," said the little boy. Then his mother spoke thus, "Well, tomorrow you may go," thus said his mother to him. "It does not please me now," said his mother. "You are still too small," said she to him, "but anyway you will go," said his mother to him. "Very well, then," said the little one. "Just now I shall see my father," said he. "I shall just know my father," said he. Then, "Oh," said his mother, "it is very far," said his mother. "In the middle east is where Sun Youth dwells," said his mother, "Oh, my child, therefore it does not please me. You are still too small," said his mother to him. Then the boy went. The Sun knew already that his child was looking for him. Then the Sun spoke thus, "There my son is coming, the poor one," said the Sun. "How is this?" said the Sun. Then from some place he went up in the east. There somewhere dwelt Spider Old Woman. The boy arrived there. Spider Old Woman knew already that the Sun's child was coming. Then Spider Old Woman spoke thus, "Are you here, grandson?" said Spider Old Woman. "Do you come to see your father, Sun Youth?" said Spider Old Woman to him. "Yes," said he, "I am going to see him. I do not know him, who is my father," said the boy, the son of the Sun. Then Spider Old Woman spoke thus, "Poor grandson, the house of your father is very far away," said she to him. "Oh my! the Sun is your father," said Spider Old Woman to him. "Let me take you there!" said Spider Old Woman to him. "When I have taken you there I will tell you where your father dwells," said she to him. "We both of us will go, grandson!" said Spider Old Woman. "Indeed, let us both go," said the little one. Then Spider Old Woman gave him something; that thing was a stick.

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[6] Recorded in text by Franz Boas. Informant 7. Notes, p. 211.

Spider Old Woman chewed it. Then she blew the medicine all over him. Spider Old Woman treated him with the medicine which she had. Then Spider Old Woman also blew it on herself. Then Spider Old Woman spoke thus, "Grandson, now we two shall turn into eagles," said Spider Old Woman. Then they became eagles. Spider Old Woman had put medicine on both. She had great supernatural power. Then as eagles they went thither and flew up eastward. When they had become eagles she spoke thus to her grandson, "Just now, my grandchild, you will fly behind me. Wherever I fly, there you will fly behind," said his grandmother to him. "When we two arrive at the house of your father Sun Youth, I will tell you, grandson," said she to him. Then they went flying up thither. Finally the eagles arrived somewhere on the east side where the Sun comes up. They arrived there and Spider Old Woman spoke thus, "Now grandson, we have arrived at your father's house," said she. "Your father Sun Youth dwells here," said Spider Old Woman. "Go on! Enter this room where the shamans are at work," said Spider Old Woman. "Your father is not there," said she. "Your father Sun Youth went above westward," said Spider Old Woman to him. "Go and enter when it is evening. Then your father will arrive," said she to him. "Your father will find you here," said Spider Old Woman. "Now go on! I will go to my house," said Spider Old Woman. Then Spider Old Woman went. Again Old Spider Woman took out medicine wood. Again she blew some on her own body. Then she spoke thus, "Now I will turn into an eagle," said

Old Spider Woman. Then she became an eagle. Old Spider Woman went away. The little boy, the son of the Sun, remained where the Sun dwelt. Then the boy entered the room. Inside the shamans were acting. The shamans were singing much. The shamans already knew that the son of the Sun was going to arrive. The shamans knew already the son of the Sun. Then, "How are things, mothers?" said he. "Is this my father's house?" said the little boy. Then the eldest shaman said to him thus, "Yes, this is the house of your father Sun Youth," said the eldest shaman. The flint shamans were those inside. Now the shamans were always at work. Then, "Sit down!" said the eldest shaman to him. Medicine was in a liquid in a bowl. Then he spoke to him thus, "Your father is not here," said the eldest flint shaman to him. "At sunset your father Sun Youth will arrive," said the eldest flint shaman to him. Then they gave him medicine to drink. "Sit down, little boy! Here is your father's house," said they to him. Then the little boy spoke thus, "I am looking for my father," said he. "Mother told me that the Sun was my father," said the little boy. "Indeed, and here is your father's house," said the eldest flint shaman. "Your father, the sun, does not stay here a long time. He always walks thither above towards the west," said the flint shaman, "and in the evening your father will arrive here," said he to him. Then the boy was waiting there for his father.

The Sun set in the west, and when the Sun arrived at his house, somewhere in the middle east, his child was there. Soon the Sun spoke thus, "My poor son, did you arrive?" said the Sun. Thus he spoke to his child. Then at once the boy stood up and ran to his father to greet him. "How are things, father?" said the little boy. "I came here to look for you, here where you dwell on high," said the little one. "Mother told me that the Sun is my father," said the little boy, "and you are Sun Youth," said his son to him. Then the Sun came in and the little one spoke thus, "Father, where do you go?" said he to him. "Indeed, I am walking up above towards the west," said the Sun. "Here in the east are the shamans inside. Now, the shamans are always working in the house. The shamans are singing." That night the Sun spoke thus, "To-morrow, I shall go again," said he. "I never stay here a long time," said the Sun. Then his son spoke thus, "Father, I will go," said he. "I want to know whither you walk, father," said he. Then the Sun said, "Oh my! woe! Poor child, it is too terrible," said the Sun. Then his son spoke thus, "Nevertheless, father, I shall go," said he. "Indeed, then you shall go," said he to his son. "To-morrow morning when you come up," said he to him, he was telling his child, "you will wait for a while when you go. Then you will stop a little while," said he to him. "When anyone should give you some food, you will see that town," said he to him. "When anyone sacrifices sacred meal or pollen you will keep a little of every kind of food tied up. Whoever asks anything of you, all (his sacrifice) you will gather in and you will listen there to the people in the towns, whoever may agree to sacrifice sacred meal and pollen. From all the people, whosoever names himself and whoever names his clan (saying), I am of that clan, he says, from all these you will carefully gather (what they give you). When you arrive in the west and when you will go down west into the water, the water snakes will jump out," said he. "Do not be afraid," said he. "Oh my! the water snakes are very terrible, my child," said he to him. "Be a man, make an effort," said he to him. He told his son. Then in the morning the Sun's son went. "Well, my child, be a man. Make an effort. You will go up above westward," said he to him. Then he went. The Sun's son came out in the west and he went along. He was dressed in the whole dress, he had on a dancer's belt. He had put on an apron, and also a belt was fastened around him. A blue fox skin was hanging behind and cotton strings were put around his wrists. Also pure turquoise and white beads were put around his neck. Eagle and parrot feathers were tied to the back of his hair. He had on buckskin shoes and skunk skin was put around his ankles, and cotton strings were put around the calves of his legs and long shells were put on the bandolier. Ochre was put on his face on each side. He was all dressed up and then the Sun's son went. He came out upward. Into the knot of his hair were stuck long parrot feathers. He was entirely dressed up. Then he went above westward.

The Sun spoke thus, "My son, I shall watch you from here," said he to his son. Then he went. "Be a man, my son, make an effort," said he to his son. Then he went. In the east he came out. He went up a little distance. Then he saw the towns. All the people and the men and women he saw. Then after a while he stopped. He saw the people. They sacrificed to him sacred meal and pollen. They wished the Sun to give them something. They were asking for gifts and (each one called out) how he was named and what his clan was and announced what they were asking of the Sun. They gave the Sun sacred meal and pollen to eat. Then the Sun put the sacred meal and pollen into bundles and the Sun went on from there up westward. Somewhere in the west the sun went down. Now he arrived below there. It was evening. When he was going into the water, the water snakes jumped at him. Then the Sun was scared. Not daring to go in there, he walked about above. Then his father saw him from where his father was watching him.

He spoke thus, "Woe! my son! he is walking there above," said he. "Let me go!" said he. He just put on his entire dress and he went. The Sun, his father, went quickly and soon he arrived there in the west. Then he arrived. Then he said to his son, thus, "Woe! my son! it seems you do not dare (to go in). You are afraid of the water snakes," said he to his son. Then he took hold of his son and both he and his son went down. In the river he put him into the water where the sun always went down. Then the two arrived again in the east. The Sun walked along that way underneath. He and his son both arrived there at his house in which the shamans were, the flint shamans. Then to the eldest flint shaman they gave the sacred meal and the pollen which the people had sacrificed. He told them, "Oh, of that clan are the woman and the youth who have made requests; all the people who made requests have given me for this reason sacred meal and pollen to eat," said he. "At noon I ate what they gave me to eat, the sacred meal and the pollen," said the Sun, "all the clans," said he. "Therefore (I gave you)," said he, "this sacred meal and the pollen." Then he gave it to the eldest flint shaman. He untied all the bundles with the sacred meal and he gave the sacred meal and the pollen to them. He gave it to each shaman. And then again the shamans sacrificed it and also asked for life for the sake of the people. Now, when the Sun came out in the east all the shamans sacrificed sacred meal and pollen. Then the Sun spoke thus, "To-morrow, my child, I myself shall go again," said the Sun. He told his child. "You will stay here," said he to his child. Then his child spoke thus, "Father, let us two go together," said he. Then his father spoke thus, "It is enough, my child. I shall go alone," said he. "You are afraid of the water snakes," said he to him. "I shall go," said his father, the Sun. Then early he dressed. His father did not do so to him (?) and with ochre he painted his face. That is the end.

He told his son to go and hunt deer. He was to take a deer to his mother. "When you have killed anything, you shall take the deer to your mother," said his father to him. He told him to go hunting deer. Then his son went hunting and he killed a deer. He skinned the deer and prepared buckskin. He was going to take the buckskin to his mother. His mother was to have moccasins of buckskin of the deer her son had killed. The boy took the buckskin to his mother. The Sun's son had great supernatural power. Then he went to his mother's house and he arrived where his mother lived. Then he shouted "Inside, mother!" said he. "Here below a deer!" Then his mother heard it. "Come!" said his mother. He went there and gave the deer to his mother. Her son had arrived. He had brought a whole deer. Then she greeted her son. "Are you here, my son?" said she. "My poor son! did you find your father, the Sun?" said his mother to him. "Yes," said her son. "Father ordered me to hunt deer. I should bring any deer I might kill," said her son. "Therefore I brought this," said he to his mother. "Thanks, my son!" said his mother. "Thanks, poor one, you found your father," said his mother to him. Then his mother laid the deer down in front of the fireplace. She fed it sacred meal. "Thanks, my son! You brought me a deer and buckskin," said his mother. "You will wear these moccasins," said he to her, "I tanned the buckskin of the deer I killed," said her son. "Now I shall go off. I shall dwell with my father," said her son. Then his mother said, "Very well, my son, there where Sun Youth your father is," said she, "there you two will dwell," said she to him. "Your father does not allow you to leave. You will not leave there. You will remain well. Whatever your father orders you to do, that you will do," said his mother to him. "Well, my son," said she to him, "now you will go. Greet your father!" said she to him. Then her son went off. Her son said good-bye.

### THE SUN'S CHILD DANCES WITH HIS MOTHER[7]

A girl lived with her father and mother in White House. All the men of the village tried hard to marry her, but she would never marry them. They brought mantas and belts and gave them to her, but she refused.

She always slept at noon. One day while she was asleep the sun shone through the hatchway. Four days the sun shone through the hatchway. She conceived and she had a baby boy. Her father and mother gathered together all the men and asked them who was the father of the boy. No one answered; they did not know.

They put the baby on a cradle board and carried him up to a small spring where all the women of the village got water and they threw him into the spring. Nobody knew where the baby disappeared, but his father Sun had taken him to the sky.

When he was big enough, Sun brought him back to the village and put him in the spring where they had thrown him. He was dressed in buckskin, with red paint on his face, a downy eagle feather on his head, and he had a bow and arrows. Early in the morning his mother came for water and found her pretty little boy sitting on a rock. She went home to tell her father and mother. She said, "At the spring there is a pretty boy dressed in buckskin, with red paint on his face, and downy eagle feathers on his head, and carrying a bow and arrows." They went to see, and when the others heard about it the whole village went.

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[7] Informant 6. Notes, p. 214.

The boy said, "May I dance? I will dance my own dance." He danced the harvest dance (*uatyautci*). The men of the village went into a house to start the dance. When the dancers came out the little boy came with them, and they danced in a circle in the plaza. All the people were watching. They started the song. The men said, "Shall we go and get you a girl to dance with?" "I will go myself and get a girl to dance with." He went among the people and chose his own mother to dance with him. He began to dance, and his mother danced with him. When the dance was almost over he let his downy feather fly and it went straight up to the sky and drew him up with it, and his mother. At last they were so high that people couldn't see them any more. The people cried for the girl. He took her to Sun. Sun covered her with his rays till nobody could see her any more, and he took the girl home to his father.

## ARROW YOUTH[6]

Here in the town somewhere dwelled Arrow Youth and his wife Yellow Woman. Then Arrow Youth went hunting rabbits thither westward. Then he always went hunting rabbits. Then an eagle (girl) came there. She came to get Arrow Youth, there from the zenith above the eagle came to get him. Then she reached the ground. The eagle spoke thus, "Arrow Youth," said she to him, "I have come to get you, I shall take you up through the zenith," said she to him. "Let us go, I have come to get you," said she to him. Then Arrow Youth spoke thus, "How can I go up?" said Arrow Youth. Then the eagle spoke thus, "Indeed, here," said she. Both eagles were sisters. Now they had gone to get Arrow Youth. "Now let us go," said she to him. "I shall take you on my back," said the eagle to him. Then Arrow Youth went there. He was carrying (arrows) all the time. Then her sister carried the arrows. Then the eagle spoke thus, "Do not open your eyes!" said she to him. "You will shut your eyes," said she to him. Then she flew north and carried Arrow Youth on her back, but her sister carried his bow and arrows. Then they went up. Together (with him) the eagles flew up. Then thither up to the zenith they went. Then they came out through the zenith. Up there somewhere was a rock, a large rock. The eagle girls alighted on it. The eagles carried Arrow Youth on their backs. Under the rock were many rattlesnakes. Then the eagle spoke thus, "Keep still for a while!" said she. "Arrow Youth is sitting above," said the eagle. Then the rattle snakes entered under the rock. Then the eagle spoke thus, "It is here where they call you," said the eagle. Thus she said to

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[6] Recorded in text by Franz Boas. Informant 7. Notes, p. 215.

Arrow Youth. Then he went north. There was a kiva. He climbed up to the top and peeped in through the trap door. There Ma·′s’ewa and O′yoyewa were fighting. Then Arrow Youth shouted down. But the eagle girls remained on the rock. Then the eagle spoke thus, "Arrow Youth, now you will go," said the eagle to him. "If you had not arrived here I and my sister would be dried up,"[8] said the elder eagle. Then Arrow Youth shouted down, "Down below inside!" said he. Then Ma·′s’ewa spoke thus, "Well, somebody is speaking there," said Ma·′s’ewa. Then O′yoyewa heard it. "Come in!" said he to Arrow Youth. Then Arrow Youth entered downward. "Have you come?" said Ma·′s’ewa to him. "Yes," said Arrow Youth. "I called you here," said he to him. "In this poor village here everything is getting dry," said Ma·′s’ewa to him. He told Arrow Youth, "Therefore I called you here," said Ma·′s’ewa. "There on the north side somewhere all, oh my! have been locked up. There is no more rain," said Ma·′s’ewa. "Everything here is getting dry." Then Arrow Youth spoke thus, "Two eagle girls brought me here," said Arrow Youth. "Below is my house. I left my poor wife. I was hunting rabbits," said Arrow Youth. "Then the two eagle girls came to get me," said Arrow Youth. He told Ma·′s’ewa. "Then the eagle girls took me up through the zenith," said Arrow Youth. "So you are the one who called me here," said he to Ma·′s’ewa. Then "Yes," said Ma·′s’ewa, "I called you here together with my brother O′yoyewa," said Ma·′s’ewa. "Let us go, let us go together," said Ma·′s’ewa. Then together they took their arrows. Then they went together northward. Then they came out. That bad one Wind Maker dwelt there. Outside stood a cottonwood tree and on top was a goose (?) who was watching. They came from the south, Arrow Youth, Ma·′s’ewa and O′yoyewa together shot with arrows. Then Arrow Youth spoke thus, "I shall shoot the goose who is sitting on top of the cottonwood tree," said Arrow Youth. "You," said he to Ma·′s’ewa, "shoot Wind Maker who dwells below," said Arrow Youth, "you will shoot that one," said he to Ma·′s’ewa. "You, O′yoyewa, will shoot the one below (?)," said he to him. Then Arrow Youth shot the goose (?) sitting on top. Then he killed it. Below was the bad Wind Maker. Then on the one side fell down the goose (?). Arrow Youth had killed it. Then Wind Maker spoke thus, "Oh my!" said she, "never has anyone done this to me," said Wind Maker Old Woman. Then she spoke thus, "Oh my! who are you? you are bad!" said she to Arrow Youth. "Oh my! never has anyone done this to me," said she. Then Ma·′s’ewa and O′yoyewa and Arrow Youth arrived together where Wind Maker was. She had locked up all the kopishtaya. Therefore it did not rain at all. Therefore everything became dry in the village. It never rained any more. Therefore they had gone to get Arrow Youth who was to kill Wind Maker Old Woman. She was very bad, monstrous. Then Arrow Youth killed Wind Maker Old Woman. He cut her open. Her heart was pure cactus. Then he made her heart different. He made a heart for her out of corn. Then he made her alive again. Then he sent her to the southwest. "From there you will give life," said he to Wind Maker Old Woman. "There you will dwell," said Arrow Youth to her. "From there you will give life," said he to her. Then she went southwestward. Then Wind Maker Old Woman went away.

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[8] She means that they would be dead of thirst.

Then they arrived there below at Wind Maker Old Woman. Wind Maker Old Woman had a kiva. Then [9] she spoke thus, "Arrow Youth and Ma·′s’ewa and O′yoyewa," Wind Maker Old Woman said, "how did you get here? You are the bad one who killed my goose," said Wind Maker Old Woman. "He was the one who watches me," said she. "Oh my! You Arrow Youth are most powerful," said she. Then Wind Maker Old Woman spoke thus, "Oh my! Never has anyone done this to me," said she. "Now again!" said she. "To-day you arrived at my house, Ma·′s’ewa and O′yoyewa and Arrow Youth together. Nobody else has ever arrived here. Let us enter inside!" said she. Then together they climbed the kiva which Wind Maker Old Woman had. Then they went in together. Then inside she spoke thus. "Sit down!" said she. "Here Arrow Youth," said she, "we two will find each other, Arrow Youth," said she. "You, Ma·′s’ewa and O′yoyewa will sit down here, both of you," said Wind Maker Old Woman. Then she spoke thus, "I," said Wind Maker Old Woman, "I am going to hide first," said she. "You Arrow Youth, will hide afterwards," she said to Arrow Youth. "Four times," said Wind Maker Old Woman, "we two shall hide, both of us," said she. Then Wind Maker Old Woman hid. First Wind Maker Old Woman hid in her ear. Then Arrow Youth spoke thus, "Come here, you are hidden in your ear," said Arrow Youth. Then Wind Maker Old Woman came out there. She spoke thus, "Confound it! Oh my!" said Wind Maker Old Woman. "Never has anyone done this to me," said Wind Maker Old Woman. "You are too bad," said she to Arrow Youth. Then he had won the kopishtaya who were locked up in the north room. Then she spoke thus, "Now you hide next," said she to Arrow Youth. Then Arrow Youth hid next. Then Wind Maker Old Woman spoke thus,

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[9] Here the tale goes back to the point when they enter the home of Wind Maker.

"Come here! You are in your ear. Now come!" said Wind Maker Old Woman. Then Arrow Youth did not come from anywhere. She had not found him.

Then next Wind Maker Old Woman hid again. Then a ladder was standing up. There Wind Maker Old Woman hid. Then Arrow Youth spoke thus, "Come here! You are in the rung of the ladder. Come here!" said Arrow Youth to her. Then he had found her again. Then Wind Maker Old Woman spoke thus, "Confound it! Oh my!" said she. "Never has anyone done this to me," said Wind Maker Old Woman. Then he won also those in the west room. Arrow Youth had won the kopishtaya who were locked up. Then Arrow Youth also hid, it was his turn next. Then Wind Maker Old Woman spoke thus, "Come here!" said she to him. "You are in that rung of the ladder. Come here!" said Wind Maker Old Woman to him. Then Arrow Youth did not come. She had not found him. Then Wind Maker Old Woman spoke thus, "Confound it! Oh my! You are bad!" said she. "Never has anyone done this to me. You are powerful," said Wind Maker Old Woman. Then he had won again. Then next, Wind Maker Old Woman hid again. There somewhere in the northeast where many elks were standing, she entered the anus of the last elk standing there. Then she stopped in the first one that was standing in the north. Then Arrow Youth spoke thus, "Here you went, there where the elks are standing in the northeast, and you entered the last one standing there and you stopped in the first one standing there. Now come!" said Arrow Youth to her. He called Wind Maker Old Woman. Then at once she jumped down. Again he had found her. Then Wind Maker Old Woman said again, "Confound it! Oh my!" said she. "Never has anyone done this to me," said Wind Maker Old Woman. Then Arrow Youth had won the kopishtaya in the south room. Next Arrow Youth hid. Then she said this to him, "You went there," said Wind Maker Old Woman. "There in the north where the elks are standing you entered the last one and you stopped in the first one standing in the north. Now come here!" said Wind Maker Old Woman. Then she had not found him. Arrow Youth did not come from anywhere. Then she spoke thus, "Do come here, Arrow Youth, wherever you may be, come!" said Wind Maker Old Woman. Again she had not found him. Then Arrow Youth had won again.

Then Wind Maker Old Woman spoke thus, "Confound it! Oh my!" said she. Then she hid again. She sat down on the top of the ladder. Then next Arrow Youth searched for Wind Maker Old Woman. Then Arrow Youth spoke thus, "You went out from here and you are above on top of the ladder. Now come here," said he to her. "You are on top of the ladder. Now come here," said he to her. Then again Wind Maker Old Woman jumped down. Then, "Confound it! Oh my!" said she, "You are bad," said she. "Never has anyone done this to me," said Wind Maker Old Woman. Then next Arrow Youth hid. Then she was searching for him. Not at all anywhere did she find him. Then Wind Maker Old Woman spoke thus, "Come here!" said she, "wherever you come from," said she to Arrow Youth. Then Arrow Youth entered. Then Wind Maker Old Woman spoke thus, "You have won also those in the east," said she. Then Arrow Youth spoke thus, "It is good," said he. "Just once more," said Arrow Youth. "Then I shall have won all of them," said he to Wind Maker Old Woman. Then she spoke again thus, "Just once more," said Wind Maker Old Woman. "Then you will have won all of them from me," said she. "Yes," said Arrow Youth. "Once more and I shall have won all of them from you," said Arrow Youth. Then Wind Maker Old Woman hid again. Then everything became dark. Then Arrow Youth spoke thus, "Oh dear," said he, "Whither did she go? She is no more visible," said Arrow Youth. Then he took something, an eagle feather. He took one feather. He took it out. Then he spoke thus, "You, eagle feather," said he, "will search for her," said he to it. "Whither did Wind Maker Old Woman go?" said he. Then he placed it upright, the eagle feather bent down northward. She was not anywhere. Again westward; again southward; again eastward. Not anywhere did he find her. Then he put it upward. Then, however, the eagle feather went up. Then Arrow Youth spoke thus, "She went up," said Arrow Youth. Then he spoke thus, "You went this way," said he to her. "Then above you covered the sun with your clitoris. Now come out," said he to her.

Then at once it became daylight. At once Wind Maker Old Woman came in. Then she spoke thus, "Confound it! Oh my!" said she. "Never has anyone done this to me," said she. "You are bad," said she to Arrow Youth. Then she spoke thus, "Now you have won all of them," said she. "Oh my! You are most powerful," said she. She said to Arrow Youth, "Now you have won all of them," said she. Then Wind Maker Old Woman spoke thus, "For all the kopishtaya who are locked up in the north, west, south, and east rooms, you will open for all of them," said she to him. Then Arrow Youth told Ma·′s'ewa and O′yoyewa. He spoke thus, "I won all of them, all whom she had locked up," said Arrow Youth. "Now, Ma·′s'ewa and O′yoyewa, we will take out all of them," said Arrow Youth. Then Ma·′s'ewa spoke thus, "Thank you, Arrow Youth, father," said Ma·′s'ewa. "Thank you, now you have won all the kopishtaya," said Ma·′s'ewa. Then Wind Maker Old Woman spoke thus, "Now," said she, "Arrow Youth, father," said Wind Maker Old Woman. "Now I give up to you all the kopishtaya," said she. Then Arrow Youth spoke thus, "Now then," said he. Then he killed her. Then he split her. With flint he split her. Her heart was pure cactus. Such was her heart. Therefore she had no pity on anyone. Her heart was cactus. Then he made her heart different. He made a heart for her of corn. Then they resuscitated her. Then he said to her this, "You, Wind Maker Old Woman, you will go southwestward," said Arrow Youth to her. Thus he spoke, "There you shall give life," said he to her. Then Wind Maker Old Woman went southwest to some place and she dwells there somewhere on the southwest side. There she makes wind from the southwest. There she gives life. But Arrow Youth, together with Ma·′s'ewa and O′yoyewa, got out (the kopishtaya). Now first Arrow Youth opened the north room. Then he opened it for the kopishtaya who were in the north room. Oh my! Some of the poor kopishtaya fell down. Then he opened for them, but at once it thundered. At once from the north clouds came up everywhere. Then he opened also the west side and there were locked up other kopishtaya. He took them out. Then clouds came up from the west. Also at once it thundered and it began to rain. Then Arrow Youth opened also the south side. Then he took out those who were locked up in the south room. Also from the south clouds came up. Then it began to rain a little. Then he opened the east side. He entered the room. Then Ma·′s'ewa and O′yoyewa and Arrow Youth together took out one after another the kopishtaya who had been locked up inside. Then he also opened the east room. Oh my! Now the poor kopishtaya were starving of hunger. They had nothing to eat and no water to drink. Too bad! The poor ones were starving of hunger. Wind Maker Old Woman was very bad. She locked up all the kopishtaya, therefore here above in this town below there was no rain. Oh my! The poor ones, everything became dry. There was no more rain, because, Oh my! Wind Maker Old Woman had locked up all the kopishtaya. "Thank you," said the two, Ma·′s'ewa and O′yoyewa. "Arrow Youth, father, thank you. Now you have opened all the rooms," said the two, Ma·′s'ewa and O′yoyewa. Then Arrow Youth spoke thus, "Now," said he, "I have liberated all the kopishtaya. I took them out," said Arrow Youth.

The Arrow Youth spoke thus, "Now let us go together." Arrow Youth spoke thus, "Let us go, Ma·′s'ewa and O′yoyewa. Now it is so," said he, "I have sent off Wind Maker Old Woman," said Arrow Youth, "I have taken out all the kopishtaya," said Arrow Youth. "Now let us go together with the kopishtaya," said he. Wind Maker Old Woman dwelt below in the kiva. Then Arrow Youth, Ma·′s'ewa and O′yoyewa went up and out together. They took along their bows and arrows. Then they went. They went southward. After a while it became cloudy. Then it began to thunder. Then there was much rain. Arrow Youth had taken out all of them. He was most powerful. Then it rained hard. Then here in the town they were very glad. It was raining hard. Then the people in the town below spoke thus, "Thank you, Arrow Youth, you have opened (the doors) for the kopishtaya," said all the people of the town below. "Thank you, Arrow Youth, father," they said. "Oh my! We poor ones here were dry. There was never any rain," said they in the town below. Oh my! The poor people were very glad. It was raining hard. Now it was so.

Then Ma·′s'ewa and O′yoyewa arrived at their house, together with Arrow Youth. They entered the kiva together with Arrow Youth. They took him into it. Ma·′s'ewa and O′yoyewa dwelt there. They are always fighting. They are playing inside. Then Ma·′s'ewa spoke thus. He said this to Arrow Youth, "Thank you," said Ma·′s'ewa, "Arrow Youth, father, thank you. Now you have taken out all the kopishtaya. Thank you, Arrow Youth. You have magic power," said he to him. "Thanks," said he.

Then Arrow Youth was about to go home. Arrow Youth spoke thus, "Now I shall go to my home," said he. "There is very much rain now," said he. "I shall go to my home," said Arrow Youth. Then Ma·′s'ewa spoke thus, "Thank you," said he. "You will go to your home. Thereabouts in the south above the two eagle girls are sitting on the rock," said Ma·′s'ewa. "The eagle girls are very wet where they are sitting. The two eagle girls are very glad. They will be waiting for you to arrive. The eagle girls will take you to your home," said Ma·′s'ewa. "Thank you, Arrow Youth, father," said Ma·′s'ewa; and O′yoyewa, "Thank you, Arrow Youth," said he to Arrow Youth. Then Arrow Youth went. "Goodbye," said he to Ma·′s'ewa. Then both Ma·′s'ewa and O′yoyewa went out. They both said, "Goodbye." Then he went out somewhere to the south where the two eagle girls were sitting on the rock. Down there was a large rock on which they were. Under it were many rattlesnakes. Then Arrow Youth came from the north. He was shooting his arrows. He arrived at the place where the eagle girls were sitting where the large rock was. Then the rattlesnakes came out from under. There were many rattlesnakes around the rock, large snakes. Then the eagle spoke thus, "Be quiet," said the eagle. "Arrow Youth will climb up," said the eagle. Then the rattlesnakes went in underneath (the rock). Arrow Youth climbed up the rock on which the eagle girls were sitting. Then the eagle spoke thus, "Are you here, Arrow Youth?" said she. Then Arrow Youth spoke thus, "Yes," said he.

"I have arrived here," said Arrow Youth. Then the eagle girls shook themselves violently. It was raining very hard. The two eagle girls were very glad. The eagle said, "Arrow Youth, you have opened (the rooms) for all of them," said the eagle. "Now let us go to your home!" said she to him. Thus said the eagle, "Come here!" said the eagle who was the elder sister; the younger sister was to carry (the bow and arrows). Then the elder one took Arrow Youth on her back. They entered somewhere there downward from above the zenith. They entered downward. They could not enter upward. It was very windy above. Then they entered downward from above, but upward they were always caused to fly. The wind was blowing strongly upward. Then they landed down below together at Arrow Youth's house. They took him to his house. Arrow Youth entered, and the eagle girls went to where they dwelt. Then the mother of the two eagles said, "Are you here?" said she. Thus she said to her two children. "Did you arrive here, my children?" said she. "Yes," said the elder eagle. She said to her mother, "Up there above in the zenith there is much rain," said the eagle. "We have taken Arrow Youth to his home," said the eagle. She told her mother. Then her mother spoke thus, "Thank you, Arrow Youth is very supernatural," said the mother of the two eagles. Then she gave the eagle girls to eat. Their mother made much wafer bread. The father of the eagle girls was not there. "He is out hunting deer," said their mother. She told both the sisters when they arrived. In the evening the father of the eagles arrived. In the evening he brought a deer. The father of the eagles carried a whole deer on his back. Then both the eagle girls, who were sisters, took the deer. They put it down in front of the fireplace. Then the younger one went to take sacred meal. They fed the sacred meal to the deer. Then the mother of the eagles gave wafer bread to her husband, the eagle, who was to eat it. He had killed a deer. He had killed a buck. Then their father was eating the deer. Then, "Thanks," said the eagle. He had finished eating wafer bread. "I have eaten much," said the eagle, their father. Then he gave her the deer and she put it away. "Thank you, you killed a deer," said she to her husband.

That long is the bald tail.

### VARIANT [3]

Arrow Boy was hunting. He met two Eagle Girls. "Hello," he said. "Hello," they answered, "are you hunting?" They invited him to come to their house up on a high cliff. They said to each other, "How can we take him up?" The elder said, "You take him on your back." The younger said, "You take him up, you are the elder. You might be stronger than I." "All right. I will carry him on my back." She tried many times to fly up. She was able to go a little way, and then had to give up. At last she got him up. She brought him to their house. They told him to sit down and gave him a stool all of turquoise. Their father and mother were not at home, but were out hunting. They were all alone. At last they heard their parents coming. They did not know what to do with Arrow Boy and they hid him under the blankets.

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[3] Informant 1.

Their father and mother came near, and flew around the top of the house. They were bringing a buffalo that they had killed. The two girls came out to get the buffalo and flew up to meet their father and mother. They brought it in. Their father and mother sat down to rest, and the girls began to set out the food to eat. The elder sister went "Kem-kem (clearing her throat), kem-kem." Her father said, "What have you done? Anything wrong?" "My sister has done it." Again she went "Kem-kem—My sister—." Her sister poked her with her elbow to stop her. The father said, "What have you done?" The younger sister answered, "My sister brought Arrow Boy up to our house." The mother cried, "Ahimi! (exclamation of fright). How did she ever bring him up? Where is he? I wonder you did not drop him!" "My sister hid him." They went where he was and threw the blanket off and brought him out. The mother said to Arrow Boy, "You are here?" "Yes." "How did these two girls bring you up here?" They gave him the two girls to be his wives.

The girls invited Arrow Boy to go out with them. Arrow Bow asked, "Where shall we go?" "We shall go up through the sky." The father said to Arrow Boy, "Are you going with my two daughters, my son? As you go through the sky the doors will open; just at the door there is a great rock where every eagle stops." He said to the elder daughter, "You are the one to carry Arrow Boy on your back. Be strong and carry him carefully." "I am strong," she answered. She put him on her back. She tried, and she fluttered back. She was not strong enough. Finally she carried him up. They went up, and they came through the sky. There were two rocks, one on each side. They rested there. Their father had told the Eagle Girls, "Arrow Boy must pick downy feathers from under each of your tails. With these he will be able to travel by himself." When he took the feathers, the girls said, "Go north, that is where they need you." He came to the house of Grandmother Spider. She said, "Have you come to bring up the war captains (i. e., Twin Brothers)? Take this root, use it when you are in danger. You will come to a house, and in it there will be two persons (the Twin Brothers); they will pretend that they can not hear you. Call loudly and they will answer."

He reached there. Those two were playing inside. He called loudly. They said, "Nobody is calling." He repeated his call, and they answered, "What? Who are you?" "It is Arrow Boy." They came running to the ladder; they looked up and saw Arrow Boy looking in. Arrow Boy came in and they gave him a stool of turquoise. They said, "This is why the Eagle Girls brought you up here. The people are troubled because they have had no rain in many years. For four years the Shiwana[10] have been shut up. Wind Maker Old Woman has imprisoned them."

The Twins said to Arrow Boy, "Are you ready?" "Yes; it is almost time for the midday meal." The Twins brought a big bowl and set it in the center of the floor. In it they put a little white cornmeal, and they poured water upon it. Masewa jumped in first, and his brother followed. They went down into another room below, and from this room the Twins came up again, all dressed in buckskin with bows and arrows. They were tall and handsome now.

They started off. "Do your best," they said to Arrow Boy, "we will watch you." As they went they said to him, "Have you your downy feathers?" "Yes." Masewa shot his arrow and when they had traveled the distance of that arrow, O′yoyewa shot his. Then Arrow Boy shot his. So they went, each shooting his arrow in turn and traveling on their arrows.

They came near to where Wind Maker Old Woman lived. They told Arrow Boy, "There is a big pine, and on top there is always a watcher to guard Wind Maker Old Woman who sits under the tree. She is mending things, always mending." When they came to the pine tree Arrow Bow raised his bow and shot his arrow at the watchman. It went through his body and he fell down just where the old woman was sitting. She was frightened. She cried, "Whoever has done this? Nobody ever did this before. They have killed my watchman." They came close to the old woman and called, "Hello." She answered, "Are you the ones who killed my watchman?" She invited them to come in, but they knew all about her already. She said, "Sit down, grandchildren, I will give you something to eat." She went in and brought out a skull. "This tastes very nice," she said, "do you like this?" They all three said, "No, we don't like that. We never ate that. We have brought our food." When they had finished eating she said, "Come on, boys, and let us play hide and seek." They were to hide four times. They bet their lives on not being found.

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[10] Impersonators of rain.

Arrow Boy hid first. When he was ready Wind Maker Old Woman looked for him. She called, "Arrow Boy, as you went up the ladder you hid behind the door. Come out!" But he was not there; she had made a mistake. He was on top of the roof. So he won the first hiding. She said, "What a brave boy you are. Nobody has ever beaten me before as you have done now." But Arrow Boy had used the root which Grandmother Spider gave him. It was her turn. When she was ready, Arrow Boy called, "Gotcadutcka, you went up and hid in the rafters. Come out!" She came out. Arrow Boy had won the first round.

It was Arrow Boy's turn again. The Twins were sitting there with a white manta around them. He hid under this. Wind Maker Old Woman called, "Arrow Boy, come out. You are behind the ladder." But he did not come out, for he was not behind the ladder. So she lost again; now it was her turn. She went to hide under the white manta. Arrow Boy called, "Come out, for you are under the white manta." "What a smart boy you are, you always find me!" It was Arrow Boy's turn. He hid to the east where the sun comes up, where there are many deer. He went into the anus of the last deer and came into the very front of his antlers. Wind Maker Old Woman called, "There you go, Arrow Boy. You went up the ladder and hid behind the door." But nobody came out, for he was not there. "What a smart boy you are," she cried. "Nobody ever did such harm as you. Come out, wherever you are." He came out. This was the fourth time that he had won. It was her turn. She went up to the sky and to the sun. She hid there. When Arrow Boy called, he said, "As you went that way, Wind Maker Old Woman, you went to the sky and to the sun. There you are hiding. Come down!" She came down. She said, "What a smart boy you are." Then the sun began to shine again. Then she said, "In this contest Arrow Boy has beaten me. Let me eat my skull first (i. e., before I die)." Arrow Boy answered, "All right." She ate it, and he killed her. When he opened her heart, inside there was nothing but splinters and cactus spines. They made her a turquoise heart so that she would not be dangerous any more.

When she was alive again, she went into the north room. In this room she had hidden the Shiwana. They were starving. She went into the west room and she released all the katcina that were there. She released all those in the south room and in the east. She had shut them there for four years. Arrow Boy and the Twin Brothers went home. When the katcina were all free, it began to thunder and lighten. The clouds spread out; there was rain.

When the two Eagle Girls saw the lightning they knew that Arrow Boy had overcome Wind Maker Old Woman. They were both glad. Every once in a while they shook their bodies in the rain ("like all birds, glad for rain"). Arrow Boy and the Twins came down to the earth. When they were getting near to Arrow Boy's home, they came to Grandmother Spider and she said, "Are you coming back, Arrow Boy?" "Yes." "I am very pleased with you and very glad. I have seen good clouds, thunder, and lightning. Thank you for it very much. For your sake we are to have rain."

They came to Eagle's house. As they were climbing up, Arrow Boy saw his two Eagle wives. They were shaking their bodies because they were glad to see the pretty clouds spreading out. They greeted each other. They were very thin from fasting (to aid Arrow Boy), for they were suffering as he suffered (i. e., under the same taboos). The twins went home, and Arrow Boy came back to this village.

## ARROW BOY TRIUMPHS OVER HIS MOCKERS[11]

In Cochiti the cacique had an only boy ("grandson probably"). He never went out. He didn't know the country, nor how to hunt. He only knew how to sing. The other young men were jealous because he had so many lovers, because he always stayed in the pueblo and wore good clothes and sang to the girls. At last the young men who were hunters decided to put it before Masewa. They said, "Let us hunt deer and put the cacique's boy in charge and see where he will lead us." Masewa listened to them and agreed to their plan. They were to put the boy in command of the party to find out how he would manage, and where he would take them. They sent for Arrow Boy to go to Masewa, and when he came, Masewa told him that he had chosen him to take charge of the deer hunt and he must choose the direction in which they should go; he was the one to decide.

Arrow Boy accepted gladly; he did not know they were mocking him. He said, "All right, Masewa. Tell the boys to make all their preparations and have bows and arrows ready. In four days I will decide which direction we shall take. I will ask our Mother to choose the place and arrange the hunt."

For four days he asked our Mother that the hunt should be successful; that there should be no trouble with the men and no trouble with the game; that he should manage his party well. For four nights the other young men met together and laughed about how Arrow Boy would manage his hunting party. They said, "He will get over singing to the girls around the village; he'll see he has to be a man."

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[11] Informant 4. Notes, p. 216. Cp. p. 62, where the same incident is told by the same informant of Corncob Boy's success in a rabbit hunt.

The day came when they were to go. Arrow Boy dressed himself for the hunt. He came out and made proclamation (in three places) to notify the hunters that it was time to start for the hunt. He told them to go to the north. He would be waiting for them there. He went to Masewa to ask for his guard. Masewa gave him his guard and they went ahead of the others, to the north. When they got to the meeting place he had appointed, they waited for the hunters. In a little while the others arrived and he led them farther to the north. He selected the mouth of a canyon in which to pitch their camp for the night. Early in the morning Arrow Boy rose and told the rest to pack up their loads and go farther into the canyon. There he would assign their stations for the hunt.

When they came to the place he had appointed he stood before them all and said, "Masewa has given authority into my hands for these days. Everybody shall carry out every direction. If we work together, our Mother will help us for I have asked her that she should give much game during these days to feed her people." When he had finished he separated the hunters into two parties. He put leaders in charge of each party and assigned to the men their positions. The two parties followed opposite sides of the canyon and when they came together, they drove game directly toward Arrow Boy and his guard who stood waiting at the starting place. When everything was ready Arrow Boy said to his guard, "Deer are coming and whether they want to or not, they must come through this pass. Shoot as many as you can; some will fall right here, others you will wound and will have to follow until they fall." Those of his guard who were against him said, "He thinks he knows, and he has never hunted before!" Those who were for him said, "He has supernatural power."

When the two parties came together, they started toward the boy and his guard. At first they started mountain goats, but farther on, herds of deer. At every trail out of the canyon they had stationed men so that no game could escape. The animals tried to get out but these men who were guarding the trails turned them back, killing a few. All kinds of game were running together now and they drew close to where Arrow Boy and his guard were. Near an opening of the canyon they started wild turkeys and quails (in olden times quails flew only once). The game went straight to where Arrow Boy and the old hunters (his guard) were standing. Ahead came the turkeys; the deer and the mountain goats hugged the sides of the canyon. They had a good day and they got much game; very few escaped. The hunters from up the canyon pressed close upon the game and made them go through the narrow pass of the canyon. The mountain goats went first. The guard killed them. All the deer followed and they killed those. Where there were trails out of the canyon there the hunters had killed, too. They had plenty of game. The hunters who had mocked the boy got nothing, the old hunters who had had faith in him killed many, and Arrow Boy killed most of all. When they had gathered together all the game those who had mocked him hid away and went home by another direction. The rest of the hunters came into the pueblo with their game and divided it according to custom.[12]

The people of the pueblo talked about the hunt. They mocked those who had mocked Arrow Boy. People said it was not right to make fun of him. They praised him and he was set aside by his grandfather to be initiated into the Flint Society.[13] From that time on he always brought good counsels to his people and he grew continually in power. When his grandfather died, he became cacique. This is what the mockers planned against Arrow Boy.

## Arrow Boy's Son [3]

Arrow Boy was hunting in the north. He found two girls sitting together. Arrow Boy said, "Are you sitting here, girls?" "Yes; we are sitting. Where do you come from?" "I am hunting around here, and I happened to come in this direction." The girls said, "Come and sit beside us." "Where is your home?" "Up on a cliff." Arrow Boy said, "But I can't climb a cliff. How will I get up there?" "Oh, you will get up some way." "But I don't see how I can climb." "We will take you up." "What if you should drop me?" "No, Arrow Boy, we won't drop you." The elder sister said to Arrow Boy, "Sit on my shoulder." He sat and she tried to fly. She wasn't able to lift him. She said to her younger sister, "Hold Arrow Boy on my shoulder and help me." "You are not strong enough to carry him." "Yes; I am strong enough." They got ready. They said, "Shut your eyes, Arrow Boy." He shut his eyes and they flew up.

They got to the top of the cliff. "Open your eyes." He looked and he was sitting under a porch. The elder sister said, "We are all alone. Our father and mother are off hunting buffalo." Pretty soon the girls heard a noise. "I think our father and mother are getting back." They told Arrow Boy to be careful and they hid him. They saw their father coming carrying a buffalo. The girls set out the food. As they were eating the younger sister said, "Father! father!" The elder sister poked her with her elbow and she stopped eating. Again the younger sister said, "Father! father." The elder sister poked her and she stopped talking. The father noticed. "What has happened while we were gone?" he said. "What wrong did you do?" At last the younger said, "It wasn't I. It was my elder sister. She brought Arrow Boy to our cliff." The father said, "How is it you got him up safely?" "She brought him up on her shoulder." The father said, "Bring him out. Do not be afraid." As soon as the father called him he came out from under the buffalo skin lying on the floor. They gave him a stool and told him, "Eat with us." The father said, "My daughters are mischievous and they might have hurt you bringing you up the cliff. Do not be afraid of any danger here in our house. You are welcome to stay with us. Where were you when they found you?" "I was hunting in this country. I came across your daughters sitting under a tree. They invited me to come to their house, and brought me up." "You are welcome as long as you wish to stay. You may hunt in any direction from here." Arrow Boy was happy that they had received him with all their hearts. Whenever he wished to hunt they took him down the cliff and brought him back. He married the two girls and he never went back to the pueblo.

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[3] Informant 1. Notes, p. 216.

[12] When several hunters are hunting together, the one whose arrow kills the deer has the right to the hide and the body of the animal; the one who has touched the deer first receives the left hind leg, the second the right hind leg, the third the left fore leg, the fourth the right foreleg, and the fifth only a small cut of meat.

When two are out together, the one whose arrow kills the deer receives the hide and body of the animal and the left fore and hind legs; the other, the right fore and hind legs.

[13] From which the cacique is chosen.

At last the elder sister was about to have a child. A little boy was born to Arrow Boy. Arrow Boy went hunting big game, antelope and elk, in order to provide for his child. At last Arrow Boy said to his wife, "Grind meal very fine, finer than anyone has ever ground it. If you grind it very fine we shall be married forever." So, when Arrow Boy went out hunting, his wife got the flour ready. Her younger sister said, "Shall I help you?" They ground together. "Is this fine enough?" she asked. The elder answered, "Throw it against the side of the grinding stone and if it sticks we will call it fine enough." They threw it against the sides and at last it began to stick.[14] They said, "Now it is as Arrow Boy wanted it ground." The elder girl said, "We have ground the meal very fine. I think it is as fine as you wanted." Arrow Boy said, "I will tell my father and mother (in-law) that we are returning to my home. Take this meal for us to eat on our journey." So Arrow Boy was going to take his wife and child back to the pueblo. Arrow Boy told his father-in-law and mother-in-law, "I am going to take my wife and child to my house." The father said, "It is your family. You are the head. Take them where you wish, but we shall always wait for you here, and if at any time you wish to return you are welcome. Always provide for your family as well as you can."

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[14] See p. 50.

They started off. They came to the pueblo and lived there happily and the boy grew to be a man and had the power of the eagles. The girl joined the pueblo people and lived there all her life.

## ARROW BOY RECOVERS HIS WIFE [3]

Arrow Boy lived in Potsherd Place (east of Cochiti). His wife was Yellow Woman. They had an eagle, and Arrow Boy hunted to provide it with food and his wife stayed home to feed the eagle. When he came back with deer, he always saved the back strip of the deer (the best part of the animal) for his eagle. His wife got tired of always feeding the eagle, and one day she did not feed it any more. She scolded it. The Eagle said, "My mother is tired of feeding me; when my father is away my mother will not give me food any more." He tried to escape. He got loose and went off, and the wife ran after him. She took a white manta to catch him, but whenever she got close to him, he flew away. When Eagle got to Whirlpool Place, he lit on the top of the rocks, and she climbed after him. Eagle said, "You are having a hard time. Fold the white manta and put it on my shoulders. Sit down on it and shut your eyes tight. Are you ready?" "Yes." "Keep your eyes shut." He flew up high until he came to the sky. He went through and came to the next world. When they got up they came to the great rock where all eagles alight in the sky. He left his mother there. "Now open your eyes," he said. She opened them, and found herself in the other world. "Now go where you please," he told her. "You were unkind to me then, and now I shall act in the same way toward you. There is a road; take it and you will come to a village."

Eagle came back to this world. He found Arrow Boy at Potsherd Place. He asked, "Where is my wife?" Day after day he kept looking for her tracks, but he could only trace them as far as Whirlpool Place. He mourned all the time. One day while he was looking he heard some one calling him, "Grandson, what are you doing down here? This is not the place to find her. She is up in the next world. It was your child Eagle who carried her up there. If you wait, I will take you after her to the same place." It was Spider Grandmother. Arrow Boy asked, "How can you take me?" "I can take you." "All right; I am lonesome for my wife. What shall I do?" "Get on my back." Spider Grandmother stretched her back and he got on. "Don't open your eyes," she told him. When they were way up he opened them and exclaimed, "O grandmother, what a red light I see!" "Grandson, you are opening your eyes!" She came down to earth again. "We will try again," she said, and she put Arrow Boy on her back and went straight up till she came through the sky and arrived at the great rock.

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[3] Informant 1. Notes, p. 216.

When they were on the rock she said, "Open your eyes." Two great snakes were beside him and two hawks were flying above. Spider Grandmother said, "Take this middle road and you will get to a village. You will come to the house where my sister lives. She knows that you are coming and she will meet you." He went on, and Spider's sister met him. She said to him, "Are you coming?" "Yes; your sister brought me up." "Your wife passed by on this road." "Yes; that is the one I am looking for." "Come with me and I will tell you where your wife is." They went along and she said to him, "In that village your wife is staying. Go up one ladder and you will come to the upper house where she is. Don't worry too much about your wife; she is living here."

He went on to the village and went up into a house. He stayed there. The next day he went hunting and killed three turkeys and brought them in. The mother who lived in that house said, "Thank you, we shall need turkeys in the morning for our feast. We shall get your wife so that she may eat the feast with us. She lives next door." She went for his wife. She did not know that her husband was there. They hid him under a sheepskin. When she came in they brought out flat breads, and paper bread with pepper relish, and a bowl of turkey soup, and set them before her. While she was eating, she remembered all about her life with Arrow Boy in the other world. She said, "Oh how often I used to eat turkey soup when I lived in the other world with Arrow Boy." Arrow Boy was listening under the sheepskin. He said, "Would you like to have that life over again now?" She looked in every direction. There was nobody in the room. She got up and looked, then she said, "I wonder who was speaking." She went to the pile of sheepskin. There she found Arrow Boy. She pulled him out and hugged him and cried for joy. So they met again. Arrow Boy found his wife, and she her husband.

They went out and in the middle of the plaza was Gawi'ma[15] who began to dance and sing—

Gawi'ma, Gawi'ma, Gawi'ma, Gawi'ma,
Arrow Boy has met his wife again,
Gawi'ma, Gawi'ma, Gawi'ma, Gawi'ma,

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[15] "An old katcina."

The people who lived in that village said, "What is he singing about? Who has gotten his wife back?" But he kept on singing—

Gawi'ma, Gawi'ma, Gawi'ma, Gawi'ma.
Arrow Boy has met his wife again,
Gawi'ma, Gawi'ma, Gawi'ma, Gawi'ma.

The mother of that house said to Arrow Boy, "Take these two turkeys that we saved from those you brought to us, and go to Gawi'ma and pay him for finding your wife." So he took the turkeys and paid them to Gawi'ma for finding his wife, and he went off carrying the two turkeys on his back and jumping and singing the same song.[15a]

## THE CONTEST OF POKER BOY'S WIVES[16]

The people were living at Old Pueblo. Poker Boy always went hunting. He was an ugly, untidy boy, and his hair was bushy and singed. His wife was Yellow Woman. Old Ku'iatse saw him coming back home with a deer on his back. She began singing a song. She said, "He doesn't hear me." She sang it again, and danced the same song.[15a]

Poker Boy, Poker Boy,
O-O-O! (Exclamation of fear.)
Poker Boy, Poker Boy,
O-O-O!
His hair is singed, but everybody loves him,
Again he is coming with a deer on his back.

Poker Boy's wife lived in the upper story over the old woman, and she heard the old woman singing. She said to herself, "Maybe he is coming." She went to meet him. She took his bow and arrows, and they went into the house together. They carried up the deer and brought it into the house. She began to make a feast for them all for the next morning. She got up early and made the food ready. Then she called all the people in the village to eat the feast that she had made. She said to Poker Boy, "Go and get that old woman who was dancing so that she may eat the eyes of the deer." So the old woman came to the feast. When they had had the feast they all came out of the house.

Yellow Woman's younger sister was Merinaku (Blue Woman). Blue Woman was jealous of her sister, and she wanted to take her husband away from her. She said, "We will have a contest for Poker Boy." An old woman came in and said to her, "Just wait a while, and I shall tell you something. I will take this boy to my house." So Poker Boy went with the old woman. The two girls stayed behind in Poker Boy's house. She told them to grind corn and to bring the finest meal that they could grind to her house where Poker Boy was. They did this, and she took the flour. She put a polished floor-rubbing stone against the wall. She said, "Throw your meal against this stone.[14] Whoever throws meal that sticks to the stone gets Poker Boy." Yellow Woman threw first. Her meal fell. Blue Woman threw next. Her meal fell. Yellow Woman threw again, and once more the flour would not stick. Blue Woman threw again, and her flour, too, would not stick. Four times they each threw the meal, and each time it fell. Neither of them could win Poker Boy. The old woman told them to parch white corn first, and then grind it fine. They took white corn, parched it and ground it. Again they brought it to the woman's house. She set the shiny floor-rubbing stone against the wall and told them each to throw her flour against it, and the one whose meal stuck should have Poker Boy for her husband. Yellow Woman threw first and her meal stuck. So she got her husband back again.

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[15a] Notes, p. 208.

[16] Informant 2. The story of Corncob Boy, p. 60 (see note 1), was told of Poker Boy by Informant 1.

He went to hunt again. When he was coming home Ku'iatse was singing again. She sang—

Poker Boy, Poker Boy,
O-O-O!
Poker Boy, Poker Boy,
O-O-O!
His hair is singed but everybody loves him,
Again he is coming with a deer on his back.

He was carrying the deer on his back. He took it to his house.

## POKER BOY DISAPPEARS INTO HIS SHRINE[3]

The people were living at White House. Poker Boy was living among his people. He married the two daughters of the cacique. The elder had two children. One day Poker Boy asked his two wives, "Why should we not travel to the south?" The elder agreed to this. The elder child was old enough to walk; the younger was still in the cradle. When they were ready Poker Boy took his flute. As soon as he began to play the turkeys gathered around him. They started off to the south. The turkeys followed them. Poker Boy took up the baby in the cradle and with the other hand he carried his flute. They came to many pueblos, but they stopped only to rest and they went always south. The turkeys always followed the flute. They came finally to Cochiti, but they went still south. So Poker Boy and his followers and children and two wives went on down south below Cochiti. At the foot of a little hill Cinatc he left the last words for his people that he and the two wives and children and turkeys would leave this earth. And if the people had bad luck in hunting or in not having children, they should come to this place[17] and pray there and their prayers would be answered.

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[3] Informant 1. Notes, p. 217.
[14] See p. 46.

## Corncob Boy[6]

At one time there in the north was a town. The chief had children. Two Yellow Women were the chief's children. Then Corncob Boy fell in love with the elder one of the chief's two children. Oh my! the poor Corncob Boy had a grandmother, an old woman. That Corncob Boy dwelt with his grandmother. The people of the town below treated Corncob Boy badly.

They went to tell Corncob Boy, Corncob Boy should purify himself by vomiting. The people of the town below were about to go hunting, all the people. Then Yellow Woman went to tell Corncob Boy. She shouted at the window, "Corncob Boy," said Yellow Woman, the elder one of the chief's children. "Yes," said Corncob Boy. "Make rabbit sticks for me. To-morrow we are going to hunt rabbits, I and my sister. I came to tell you this, Corncob Boy," said Yellow Woman. Then Yellow Woman went to her house. Then in the morning the Ma·′s'ewa[18] shouted. He told the people to go hunting. They were to go hunting rabbits in the north. Then the people walked. Somewhere in the north the people assembled. Then all the women of the town below together went hunting. Corncob Boy as the last went there alone. Then Corncob Boy made rabbit sticks for the girls. He made them for the Yellow Women, the daughters of the chief. They went there to Corncob Boy's house. Yellow Woman shouted at the window. "Corncob Boy," said she to him. "Let us go hunting," said Yellow Woman. Then Corncob Boy went out. "Let us go," said Corncob Boy. Then he went out. Oh my! poor Corncob Boy had a shock of hair and the same as Corncob Boy was his house. Oh my! the poor one. Then he went together with the Yellow Women sisters. Then they went together to where in the north the people were already gathered, those people who were going hunting. Corncob Boy and the Yellow Women went south below. They went there. Then the people saw them. They went south together. The people went hunting rabbits. Corncob Boy arrived where the people were assembled. He arrived there. They always walked behind the people, the Yellow Women and Corncob Boy. Then the people frightened away the rabbits. The people did not kill any rabbits. All the rabbits were lost. Corncob Boy, however, below them frightened away the rabbits, but Corncob Boy killed rabbits. Then the Yellow Women carried the rabbits which Corncob Boy had killed.

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[6] Recorded in text by Frank Boas. Informant 7. Notes, p. 218.

[17] His shrine, House of Yellow Woman. See Goldfrank, Esther Schiff, The Social and Ceremonial Organization of Cochiti, Mem. Amer. Anthrop. Assn., No. 33, p. 71, where this is spoken of as a shrine where one asked for success in courtship.

[18] The officer of that name is meant here.

The people went hunting in the north. The people made a circle. The men and the women were hunting together. They did not kill any rabbits. Then at noon they sat down somewhere. The people were going to eat dinner. Then in the south below arrived Corncob Boy and the Yellow Women together. Already the Yellow Women were carrying many rabbits on their backs, both the sisters. The people saw them. They were going south. They were carrying on their backs many rabbits, both of them. The poor people, however, the men had killed no rabbits. Oh my! the poor women had killed no rabbits. Then they ate. All the people together ate dinner. Then Corncob Boy and the Yellow Women arrived. They sat down together to eat. The Yellow Women put down the many rabbits they had killed. Yellow Woman said, "Let us eat, Corncob Boy," said Yellow Woman. Yellow Woman and her sister had wafer bread for their lunch. Then they were eating. Corncob Boy also had lunch. "Give it to us!" said Yellow Woman, "Corncob Boy, take out your lunch!" they said to him. Corncob Boy was unwilling to take it out. Oh my! the poor one, his lunch was corn soot (?). Oh my! his poor grandmother made for him mush of corn soot. Then Yellow Woman took it away. Corncob Boy did not allow her to do it. She took away the corn soot mush, which Corncob Boy had for his lunch. Then Yellow Woman told Corncob Boy to eat wafer bread, but Yellow Woman and her sister ate the corn soot.

When she had finished, the people had already gone away—the hunters. Then they also went from there together. The people went westward and made a circle. The ends of the (lines of) people met. Now the people did not kill any rabbits. They had been finding rabbits, but they did not kill any. However, the people of the town hated Corncob Boy, and therefore they did not kill any rabbits. They were jealous of Corncob Boy, for they always killed rabbits—Corncob Boy together with the Yellow Women. However, he killed rabbits and frightened the rabbits away. Then the girls took the rabbits, just those Corncob Boy had killed. In the evening the people went back. They had not killed any rabbits. Oh my! the poor women had not killed any. Then Corncob Boy went that way together with the Yellow Women. Corncob Boy was walking in the middle and the Yellow Women were walking on each side, carrying many rabbits on their backs. Corncob Boy carried rabbits on his back to where the Yellow Women dwelt. In the evening they arrived at the chief's house. Then they took the youth below there. They climbed up. “There below inside!” shouted the Yellow Women. “There below inside!” they said. “Yes,” said their father, the chief. “Here below is a youth. You will take him into our family,” said the Yellow Women. “Welcome,” said the mother of the Yellow Women. Then they went down together. The youth carried the rabbits on his back. Then, “How are things?” said Corncob Boy. Then the mother of the Yellow Women jumped toward them. She took the rabbits. “Thank you,” said their mother, “Thank you, youth, you have killed many rabbits,” said their mother to him. “Thank you,” said the chief, “Corncob Boy, you have killed many game animals,” said the chief to him. Then their mother went to bring wafer bread. She put down the wafer bread before Corncob Boy and told him to eat. Then Yellow Woman spoke thus, “Eat, Corncob Boy!” Then Corncob Boy ate. He gave the chief and his wife rabbits to eat. They put the rabbits in front of the fireplace. Then their mother took up sacred corn meal. Then Yellow Woman and her sister and the chief together gave sacred corn meal to the rabbits.

“Thank you, Corncob Boy, you have killed many game animals,” they said. Then Corncob Boy ate. When he had eaten enough, “Thank you,” said Corncob Boy.

Then the officers in the town, the war captains, went to tell again, and commanded Corncob Boy to purify himself by vomiting. Then Corncob Boy went to his house. They gave him wafer bread for his lunch. Then he went in the morning to his grandmother's house. Corncob Boy's grandmother was inside. “Here,” said he, “grandmother, the chief's daughters, the Yellow Women, gave me wafer bread for my lunch,” said he. Then his grandmother spoke thus, “Poor grandson,” said she. “What should it be?” said she to her grandson. “Who would have anything to do with you, grandson, poor Shock of Hair?” said she to her grandson. Corncob Boy was told to purify by vomiting for four days. Oh my! poor Corncob Boy purified again by vomiting. Then the Ma·′s’ewa shouted to the people of the town, the town (people) were to vomit. After four days he went to tell, oh my! to the poor Corncob Boy, that those who had long hair were to roll it down into the kiva. Then they said thus to Corncob Boy, “The one who has the longest hair shall have the Yellow Women, the daughters of the chief,” they said to Corncob Boy. Oh my! poor Corncob Boy thought, Oh my! the poor one, had no long hair. Then he sacrificed sacred corn meal. Oh my! the poor one asked for help. He had no long hair. Oh my! the poor Yellow Women had turkeys. Then the chief spoke thus, “I shall make a request of the turkeys,” said the chief. “When it is time for him to act,” said he “wash his head,” said the chief to them. "In the morning after four days you will go together," said the chief. Oh my! poor Corncob Boy thought that he had no long hair.

Then he told his grandmother, "Grandmother," said he to her, "the people have come again to tell me," said he, "I am to purify by vomiting," said he to his grandmother. "They will inspect who has the longest hair in town. He will have the chief's daughters," said Corncob Boy. He told his grandmother. Then his grandmother spoke thus, "Poor grandson," said she to him, "now the people trouble you again with something," said his grandmother to him. "It will be to-morrow," said Corncob Boy. "It will be after four days; now it will be to-morrow," said he. "Then after a while we shall go to the chief's house," said he to his grandmother. Then, "Poor grandson," said the old woman. Oh my! her poor grandson! In the evening the two, he and his grandmother, went to the chief's house. Then, "How are things?" they said. "It is well," said they. "Sit down!" said the owners of the house. They came in. Then the Yellow Women spoke thus, "Have you come?" said the Yellow Women, "Corncob Boy?" "Yes," said he. "My grandmother and I have come here," said he. Then the chief spoke thus, "My daughters," said he to them, "wash Corncob Boy's head," said the chief. Then the girls pounded yucca root and washed Corncob Boy's head. Then the chief spoke thus, "My children," said the chief, "you, younger one, bring the turkeys," said their father. Corncob Boy was sitting down. Yellow Woman called the turkeys. They came there and she took sacred corn meal and together the chief and his wife and the two Yellow Women, the sisters, fed them. Corncob Boy and his grandmother together fed the turkeys. "Eat, Turkey girls and boys!" Then the turkeys pulled Corncob Boy's hairs, one by one. Then the turkeys made his hair long. They pulled his hairs one by one. Now all was done. The Yellow Women tied up Corncob Boy's hair and all his hair was long.

On the next morning the Ma·′s'ewa shouted to the town people, "Let the people come to the kiva. Now they will roll down their long hair." Then the people began to come to the kiva. The Yellow Women, the daughters of the chief, went there together, Corncob Boy and the two sisters. Then they entered the kiva. The people saw them. Corncob Boy was a handsome youth. The Yellow Women brought him there together. They went there. They were going to let their hair roll down to see who had the longest hair. Then not all rolled down their hair. Then (the one who had the longest hair) was to have the chief's daughters, they said. Then the one among the people who had very long hair, to that one, "Come here," said the Ma·′s'ewa. Then that man went there, the one who had very long hair. Then he let his long hair roll down the ladder southward. They untied his long hair and let it roll down southward. It reached almost half way down. Then it was all unrolled. It did not reach down to the bottom. Then it was his turn. Corncob Boy was going to let his long hair roll down. "Come here, Corncob Boy!" they said. The Ma·′s'ewa called him. Then he went there. The Yellow Women went there with him. Then the Yellow Women unrolled Corncob Boy's hair. Then Corncob Boy lay down and his long hair rolled down on the south side of the ladder into the kiva. His long hair was not all unrolled and it reached the floor below. It was not all unrolled. Too much! Corncob Boy had too long hair. Then the Yellow Women tied it up for Corncob Boy. Then Yellow Woman and her sister went to her house together with Corncob Boy. The people of the town were looking at him. Now the people inside the kiva went away. They climbed up together to the Yellow Women's house. The Yellow Woman shouted down the trapdoor. From there downward the Yellow Woman said, "There below!" said she. "Come in!" said the chief and his wife. Then the Yellow Woman spoke thus, "There go down, youth!" said she. Then the sisters went in together.

"How are things?" said Corncob Boy. Then the chief and his wife arose and greeted Corncob Boy. "Now Corncob Boy won again," said she. "Thanks," said the chief. "Poor one," said the chief to him, "they have made again some trouble for you," said the chief. Then they put food before Corncob Boy. "Eat wafer bread!" Then he ate together with them. And together, the Yellow Woman and her sister and her father and her mother ate together. Then Corncob Boy spoke thus, "I shall go to where my poor grandmother is," said he. "Thanks, father," said he to the chief, "I am grateful that you helped me. Thanks," said he. Then he went to his house. His grandmother was inside. He went in. "How are things, grandmother, poor one, how are you here?" said he to his grandmother. Then his grandmother stood up and greeted her grandson. "How are things, poor grandson?" said she to him. "How did you come out there," said his grandmother to him. Then he spoke thus, "I came out well, grandmother," said he, "grandmother. I am grateful, the chief's daughters helped me. We went together to the kiva. I won," said he. "Poor one," said his grandmother. "Thanks, they helped you," said she. She did not recognize her grandson. Corncob Boy was very handsome. His hair knot was very large. Very long was Corncob Boy's hair. Therefore his grandmother did not recognize him. He looked different. He was handsome. Then his grandmother made lunch for him. She was going to give him corn soot mush to eat. They were accustomed to eat corn soot mush. Then she made mush for Corncob Boy. Then both his grandmother and he ate mush.

Again in the evening at sundown, the officers came again to tell them. They shouted at the window, "Hey," said the officers. "Yes," said Corncob Boy. Then the officers said, "I came to tell you this. The war captain says, You shall purify by vomiting," thus said to him the officers who shouted at the window. "We came to tell you this. Beginning tomorrow for four days, you shall purify by vomiting," said the officers to him. Then his grandmother spoke thus, "Poor grandson," said she to him. "Again they come to tell you something," said his grandmother. Then "Yes," said Corncob Boy. "They are trying to take away from me the Yellow Women, the chief's daughters," said Corncob Boy. Then he said also, "Oh dear," said he, "how shall I do this?" said he. On the next day he purified by vomiting. The officers spoke thus, "Whoever has melons and watermelons and corn and squashes and a good home, he shall have the chief's daughters, the Yellow Women," said the officers to him. "This I came to tell you," thus they said to him. "When now four days have passed, we shall go and see the floors in the town all together. All the houses shall be clean," said the Ma·′s'ewa. "Then whoever has most corn and melons and watermelons and squashes and everything and whoever has a good house and who has property in it, he shall have the Yellow Women, the daughters of the chief. Whoever wins, the villagers or Corncob Boy, whoever wins, shall have the Yellow Women, the daughters of the chief," said the officers who came to tell. Then after four days had passed, in the morning they were going to see them. The villagers were all sweeping every house and also Corncob Boy's house. In the evening the chief and his wife and his daughters, the Yellow Women, went together to Corncob Boy's house. Then they swept the floor of the house, the Chief's daughters and Corncob Boy's grandmother together. Together they swept the floor of his house. His house was pure corncobs. Oh my! the poor one, therefore the people always made trouble for him. In the night they swept Corncob Boy's whole house.

Then the chief's daughters went to his house. In the night they changed his house. Then there were four rooms. In the north, west, south, and east (rooms), in all four rooms there was corn and melons and watermelons and squashes, everything. Now in the north room there was yellow corn. In the west room there was blue corn. In the south room there was red corn. In the east room there was white corn. Squashes were in it and melons and watermelons and everything in (the house of) Corncob Boy. In the morning at daylight, the people went to look at it. There in the town was Corncob Boy's house. It was nice where he dwelt. It was large where he dwelt. On top were all kinds of birds singing. They were all on top of his house. Then the Ma·′s’ewa said, “Here is Corncob Boy's house. It is large,” said the Ma·′s’ewa. Thus here they did on every floor, oh my! the poor ones, the people made corn out of (a soft yellowish stone). In every house they worked (the soft yellowish stone) (?). They had no corn, melons, watermelons, squashes, or anything else. Oh my! the poor people of the town. They were very poor, but Corncob Boy had magic power. Therefore helped him the magic power that put everything into (his house). The Ma·′s’ewa and the O′yoyewa and the officers went together into the rooms of every house. They entered every house and they looked at the rooms. They went into every house and there were no melons and corn and watermelons, there were none anywhere. The people had nothing but things made of yellow stone in every house. Then the Ma·′s’ewa and the O′yoyewa and the officers went into all the houses. Finally they arrived at Corncob Boy's house. The Ma·′s’ewa and the O′yoyewa and the officers went together. Then the chief's daughters were together with Corncob Boy in his house.

It was nice where Corncob Boy dwelt. Corncob Boy's grandmother was very glad, oh my! the poor one. They were there together with the chief's daughters, the Yellow Women. Then the Ma·′s’ewa and the O′yoyewa went in. They were going to look at what Corncob Boy had. Then, “How are things?” said the Ma·′s’ewa and the O′yoyewa. “It is well,” said Corncob Boy. “Sit down,” said he. The chief's daughters and Corncob Boy were together in his house. Then the Ma·′s’ewa spoke thus, “We have come in here,” said the Ma·′s’ewa. “It is well,” said Corncob Boy. “Come in,” said Corncob Boy. “Now look at it,” said Corncob Boy. Then the Ma·′s’ewa spoke thus. “It is well,” said he. Then together they entered the north room. Yellow corn was in it and it was packed full. The Ma·′s’ewa saw it (together). Then they went out again. “It is good,” said the Ma·′s’ewa. Then they entered also the west room together. Blue corn was in it. Then the Ma·′s’ewa spoke again thus, “It is good,” said he. Then they went out again. Then they also entered the south room and there was red corn in it, packed full. Again the Ma·′s’ewa spoke thus, “It is good,” said he. Then they went out together. They entered also the east room together. Then there was also white corn in the east room. Then Ma·′s’ewa said, “Thanks,” said the Ma·′s’ewa. “Now we have gone into all the rooms,” said the Ma·′s’ewa. “It is good," said he, "Corncob Boy," said he. "Let us go! Now you have seen," said Corncob Boy, "what I have, the corn and melons and watermelons and squashes and everything," said he, "and my house," said Corncob Boy. Thus he said to the Ma·′s'ewa. "Now then," said Corncob Boy, "I shall go away from the town here," said Corncob Boy. "I won again the Yellow Women, the chief's daughters. Then the Ma·′s'ewa and the O′yoyewa went out again and they went to his house. Then again the chief went to Corncob Boy's house and they lived there together.

In the evening at sunset, the officers came to tell again that he should purify by vomiting. Again the officers shouted at the window, "There inside!" said the officers. "Yes," said Corncob Boy. "We came to tell you this. From now on for four days you shall purify by vomiting," said the officers to him. "All right," said Corncob Boy. Then he told his grandmother, "Grandmother," said he to her. "Here now again," said he, "they came to tell me," said he, "I am to purify again by vomiting," said he. Then his grandmother spoke thus, "Poor grandson," said she, "they are causing you some trouble again," said she to her grandson. "Already they have come again to tell you," said his grandmother. "The Yellow Woman had again given birth to a boy. Whoever wins will have Yellow Woman's child. Where he goes and sits down, that one will have the child for his son," said the Ma·′s'ewa. Then they went again to tell Corncob Boy. "After four days it will be," said the officers to him who had come to tell him. Then, oh my! the poor one, Corncob Boy purified again by vomiting. Then he and his grandmother both purified by vomiting. Then he sacrificed, asking for help. Corncob Boy and his grandmother both asked for help. "Please," said his grandmother, "help my poor grandson!" said his grandmother. Then after four days, Corncob Boy spoke to the chief. "Father and mother," said he. "Again the people of the town came to tell me. The war captain, Ma·′s'ewa, who came to tell me again to whomever this Yellow Woman's child goes, on whose lap it sits down, he will take the Yellow Women, your two daughters," said he to the chief. "This they came to tell me," said Corncob Boy. "The officers came to tell me," said he. Then he spoke thus. He told the chief. Then the chief said, "Poor Corncob Boy, they are causing you some trouble," said the chief. "You are the one who maintains us, Corncob Boy," said the chief. "It is well, we shall help you, I and my children," said the chief. Then together they purified by vomiting, the chief and his wife and the Yellow Women, the two sisters. Then (the day) was there. In the morning the Ma·′s'ewa shouted to the villagers below. He told them, "Come to the kiva, all together, from all around, but only the men!" Then the people came into the kiva and went in. Then all the people entered. Now it was the turn of Corncob Boy. He went to the kiva together with the chief's daughters, the Yellow Women. The little baby was the child of Yellow Woman, a boy. The elder one had a child. She went there together with her sister. Corncob Boy walked in the middle. Corncob Boy was holding the baby. Then they entered the kiva together. Corncob Boy sat down at the foot of the ladder and he and the girls sat down together. Then they called the little baby. The people were all around the inside. They were everywhere around. Then they took the baby northeastward. All the men held flowers. Then the little one went all around northward, then westward and the people showed the flowers to him. The little one did not care for any. He did not take them. Then he went southward. Near the foot of the ladder Corncob Boy was sitting. The little one arrived there. Then all at once he jumped toward Corncob Boy. He was his son. The baby stood up in front of him and he took the baby. Then they went together, the chief's daughters, Yellow Woman and her sister. They went together to Corncob Boy's house. The Ma·′s'ewa said, "Heh," said the Ma·′s'ewa. "Corncob Boy is most powerful," said the Ma·′s'ewa. "Now the Yellow Women have gone there again and he owns the Yellow Women," said the Ma·′s'ewa. Then the people went each to his own house. It was at an end. The Yellow Women and Corncob Boy and the baby boy, his child, went in together. Then he told his grandmother, "Grandmother," said he to his grandmother. "Yes," said his grandmother. "Here we have come in again. I have again won over those people," said Corncob Boy. He told his grandmother. "The chief's daughters and their mother helped me," said Corncob Boy. "Thanks, the chief's daughters, thanks, they helped me," said he to his grandmother. He told her. Then his grandmother spoke thus, "Thanks," said his grandmother. "You helped him," said she. "Thanks, chief's daughters, thanks, I am grateful," said his grandmother. Then he spoke thus, "Now it is enough," said Corncob Boy. "This is the end. I shall not stand any more," said he, "in this town. They are always causing me trouble," said he. Thus he told the town people and the Ma·′s'ewa, "I shall not stand it any more." He told so to the people, the war captain and the Ma·′s'ewa together. "It is enough! You always give me trouble," said Corncob Boy. Then (he said to) the chief's daughters and his grandmother, they should all stay in Corncob Boy's house. "There is corn inside. All the corn that is inside you shall eat," said Corncob Boy. "I shall go away from here," said he. He told the chief. "It is well," said he, "Corncob Boy, you are the one who maintains this town down here," said the chief.

"Now the people of the town will remember who maintains them," said the chief. Then Corncob Boy spoke thus, "I shall go away from here," said he. "You will stay here in my house," said he to the chief. Then the chief spoke thus, "If anyone in the town comes here to our house, he may ask for something? Tomorrow, maybe, the town will be in need." "If anyone comes to ask corn, give them some!" said Corncob Boy. "I shall go away from here," said Corncob Boy. "I will not endure it any more. I shall have trouble," said he. "For four days I shall not go out," said Corncob Boy. He did not go out for four days. It was for four years. He went away from here. Then he went northwestward. Then he went away for a long time. For four years he went away. One year the people of the town planted. Corn and melons and watermelons and squashes they planted. In the town below for one year it did not rain at all. Then all the cornstalks, the melons, the watermelons were coming up. Then all became dry, and everything they planted, the corn, the watermelons, the melons, the squashes dried up. It did not rain any more. Then the Ma·′s'ewa said, "Woe!" said the Ma·′s'ewa, "Corncob Boy may have gone somewhere. Now this year, it will not rain at all," said the Ma·′s'ewa, said the war captain of the town. Then "Woe! our father Corncob Boy has gone somewhere," said the Ma′s'ewa. "How is this?" said the war captain. "Now all the fields are dry," said the Ma·′s'ewa. They were in need of Corncob Boy. Then all the people were out of corn. The people of the town had nothing more to eat. Oh my! the poor ones were very hungry. Then some people went to the chief's house, begging for something to eat. Then the chief gave them corn to eat, Corncob Boy's corn. Corncob Boy had ordered them not to let people remain in trouble but to give them to eat. Then some of the people were dying of hunger. Corncob Boy had gone away forever. Corncob Boy had spoken thus, "Let the people of the town find out," said he. "Oh my! the poor ones have always made some trouble for me," said he. He went away forever, to some place. Then it rained no more in the town. For one year, whatever the people planted was very dry. It rained no more. The corn dried up and was lost. Corncob Boy had gone away forever and therefore it did not rain any more. Corncob Boy had gone away. That long is the bald tail. Tc-c-c. That is all.

## CORNCOB BOY MARRIES DEER PLANTER'S DAUGHTERS[19]

Corncob Boy went away; when he was gone there was no water or rain in the village. Everybody was starving, and nobody in the village cared any more to show off their stores of food for they were just painted stone. They threw them all away. So Corncob Boy won the two girls, but nobody knew where he had gone for four years. He had told his wives, "Whenever anybody of the village comes, starving, give him corn, muskmelons, and pumpkins, and let him drink from the spring. Don't be stingy, but help all who live in the village."

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[19] Informant 1. The first incidents of this story parallel the version above and are omitted here. The hero was named as Poker Boy in the omitted portion of the tale. Notes, p. 218.

He went northwest and he took with him a few grains of seed corn. He met two girls going to get water, and he called, "Hello." "Hello! where are you coming from?" They asked him to come to their house. Their father was Heluta. When they came to their father's house, the girls called, "There enters Corncob Boy." The father and mother asked them, "Where did you meet him?" "At the river when we were getting water." They asked him to sit, and he sat down. Heluta said, "Bring food and give him something to eat." They brought lots of stew in a round stone bowl and said to him, "Eat."

Corncob Boy married these girls. One day Heluta said, "Come down to the field and see my planting." When he got there he could not see any plants. He leaned over and brushed the sand aside. There was a deer's head coming up.[20] He planted his kernels of corn. Next day the chief went down to see his plants. The antlers of one of his deer were broken off. He told Corncob Boy, "Don't do that any more, it spoils my deer." Next day he went down to see Corncob Boy's plants. He swept off the sand and knocked off the heads of the seedlings. Next day Corncob Boy went down to see his plants. He said, "Don't do that any more; it spoils my plants." In a few days he went again. The plants of deer, antelope, and elk were waist high. Those of Corncob Boy had grown too. He had hoed them to make the corn grow fast. Soon it had kernels. The chief's plants were ripening too; they were getting antlers. The people in that village had never seen corn; this was the first.

He told the two girls, "That is what my people plant. I will show you how to grind." When the corn was dry, he showed them how to shell and grind it. When they had finished he got a big bowl and filled it with water and put it over the fire. The girls watched him. He put the flour in and let it boil a little. Then he took a stirring stick and said, "Watch me." He stirred till it was thick. Pretty soon he had made some cornmeal balls. He brought a basket and he put them in. He set it in the middle of the floor for them to eat. They all sat around. They did not know how to eat them. Corncob Boy asked, "Doesn't it taste good?" They tasted it but they did not like it. They tasted it again and they liked it better, and at last they liked it very much. So they learned how to make them. Afterwards they always ground corn and made cornmeal balls.

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[20] See pp. 11, 251. The narrator referred to the Deer Planter as Ganadyani also.

Corncob Boy stayed four years. One wife had a child. By this time his wives knew how to make corn tortillas and all we make now. It was time for Corncob Boy to go home. He told his father-in-law, "I must go. I must return to my home. My baby will stay with you and he will be a little chief of this village."

Corncob Boy said goodby and came back. When he got to his home, clouds were already beginning to spread out. He got home and said to his wife, "We will leave this house and go south." The mother took her baby out of the cradle, and his two wives went with him and came to the House of Yellow Woman. They went into the cave and took their turkeys with them.

## Corncob Boy Intercedes for His People[21]

The people sinned and Heluta withheld the rains. Only to his son, Corncob Boy, he gave stores for the four years of the drought. Corncob Boy lived in a large house with his two wives, daughters of the cacique. All kinds of corn were in his house and in the center was an inexhaustible bowl of water. All of the summer birds lived with him in his house during the time there was no rain. Heluta told him, "When the people are dying of hunger and thirst and come to you for food, give it to them; do not be stingy."

For four years the crops failed and the people were starving. They came to Corncob Boy and said, "We are sorry for what we have done. Send messengers to your father Heluta and ask him to forgive us." Corncob Boy sent Coyote to take word to Heluta to ask him to forgive them: "Come back and bring them good fortune." Heluta was sorry for the people and he gave them the ceremony of the Giant Society. He brought it to Cochiti. When it was over, Heluta said to the people, "Wait till I get back to Shipap and you will have rain." When he had reached there, the clouds came up with thunder and lightning. It began to rain and wet the fields, and the people had water to drink.

## Corncob Boy Triumphs Over His Mockers[22]

Long ago the people were living on the mesa. Corncob Boy's father and mother died and left him an orphan. As he grew up he went from house to house and was given food that had been left by his neighbors. When he became older he began to tell people the things that were going to happen. Some believed but others laughed.

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[21] Informant 2. Notes, pp. 207, 218.

[22] Informant 4. Noes, p. 219. See also Arrow Boy, p. 43.

After it happened as he had foretold, they believed him; but they began to say he was a witch.

Masewa made proclamation that in a few days they would have a rabbit hunt, both men and women. The young men made fun of Corncob Boy and said, "You will kill nothing, not a rabbit." "As you say, so it will be to you," said Corncob Boy. Others said, "You have no power." "Wait and you will see what will happen." They started on the rabbit hunt. They did not find even one rabbit. The people said, "Why did we not find even a rabbit? We always see many rabbits." Then they remembered what Corncob Boy said. One of the fathers (officials) said to the young men, "Tell me the truth. What did Corncob Boy say to you?" That evening the council called Corncob Boy to Masewa's house. The caciques were there. They asked him what he had said. Corncob Boy told them, "I said they should not catch a rabbit." The fathers said, "Why?" "Because the boys were making fun of me. When I said that, the rabbits heard and hid from us and we did not find any. If these men will not make fun of me any more, I will work for my people and for the fathers." "Very well, we will test you. We will appoint a day for another hunt and see whether the rabbits give themselves up." Masewa said, "I shall tell my people that in four days we shall go hunting." Masewa went out and made proclamation, "For four days prepare your bows and arrows and rabbit sticks and make ready. On the fourth day we shall hunt rabbits." He came in. Corncob Boy was still there. He threw his arm around Masewa's neck and he said, "I hope we shall kill many rabbits." The priests went to their homes. "I will go and ask our Mother," said Corncob Boy, "to send the rabbits." Next morning he purified himself. He drank water, vomited, and asked our Mother that they might get what they went out for. Some people saw him and said, "Now we shall get what we want." Some still did not believe.

The day of the hunt came. Masewa went out and made proclamation that the people should be ready and that they should go first south, and then east. They started and went to the meeting place, first to the south, then to the east. As soon as they started out they saw a great number of cottontail rabbits and jack rabbits. Friends went together. First they went south and then east and there, not far from the village, this side of the river, they made the first circle and started the rabbits. They killed many. They made the second circle and started those rabbits. They killed many. They made the third circle and started those rabbits. They killed many. They made the fourth circle and started those rabbits. They could hardly carry the rabbits they had killed. Then they believed that Corncob Boy had power and that he always got what he asked for his people.

Still, however, not all the people believed in him. They had had no rain. One day an old man met Corncob Boy and said, "Why is it we have no rain?" "It will rain in four days." In four days it rained hard. In the morning when the rain was over, the old man went to Corncob Boy's house and put his hands on the boy and said, "My little boy." "My father." "I believe now that you can do anything you ask. When will we have snow?" "I will let you know at midday." Corncob Boy went to ask our Mother and at midday he went to the old man's house. He said, "My father, you asked me when we shall have snow. It will begin in four days. It will start with evening, and in the morning it will be deep on the ground. Then we shall hunt lots of rabbits; we must be ready."

Again the father went to Corncob Boy and he said, "My son, tell me how the next year will be. I know that you have been brought up by no father and mother; our Mother has raised you to be a help to your people." Corncob Boy said to the old man, "I thank you, my father, that you have known this. In four days I will tell you how the next year will be." He purged himself, and he went to ask. He said, "I have come to ask you for next year. I am asking that we shall have a good year, good yellow corn, good blue corn, good red corn, good white corn, good black corn, good speckled corn, good sweet corn, good watermelons, good muskmelons, good squashes, good peaches. That is what I am asking." Then they answered him, "Next year shall be as Corncob Boy has said." He went back and told the father.

After this, people asked Corncob Boy everything that should happen, and he purged himself and asked our Mother for blessing. He became a great man, and they asked him to be cacique, but he said, "No; I was not born for it." He taught the people many things: How to hunt deer and antelope; how to set a noose trap for geese; how to make snowshoes and use them hunting mountain goats. He taught them to stand in a deep place to catch big fish, to fasten flowers to a piece of rag and tie it under water, and when the fish came up to smell them, to catch them in their hands.[23] He made a rabbit stick and taught them to use it on the rabbit hunt; he always killed the most rabbits on a rabbit hunt.

In his day there was no sickness among the people. He taught them how to live, not to steal, not to live with other men's wives, to ask our Mother for help. For this reason the old men still know what is right and teach the younger ones just as Corncob Boy taught.

He taught them what they should do in time of war, and taught Masewa and the cacique to lead the people. He told them that at last a strange people would come to this country, and all the tribes would be scattered. There would be fewer and fewer deer and bears and mountain goats; there would be less and less rain; the worms would eat the corn and the apples and the peaches; there would be many strange sicknesses. These people would bring wars, and afterwards they would bring peace which would last a long time. Then his people must keep the peace; even when the United States and Mexico were fighting his people should stay out. All the pueblos heard these things which Corncob Boy told, and now they have a great deal of respect for Cochiti, because Corncob Boy belonged to Cochiti.

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[23] The narrator caught fish in this way in his youth.

## III. NOVELISTIC TALES

### Cuisi′nʸinawᵃ[1]

She was in a town. Then Yellow Woman went for water. With her jar Yellow Woman went for water. She reached the river. The girl was standing there. She saw a kicking stick. Below there was the kicking stick. Then Yellow Woman picked it up. She put it into (her dress). The Cuisi′nʸinawᵃ arrived. He told Yellow Woman, "Did you not pick up a kicking stick?" "No," said the girl. "Yes," said Cuisi′nʸinawᵃ to her, "yes," said he. "You have it somewhere," said he to the Yellow Woman. "It is so," said Cuisi′nʸinawᵃ. "I have not got it," said Yellow Woman. Then, "Yes," said Cuisi′nʸinawᵃ. "Somewhere," said he to her. "Give me the blue one (?)" said Cuisi′nʸinawᵃ. "Give me the kicking stick." "No," said Yellow Woman; "I shall keep it as my own," said she. (?) "I just might give you the kicking stick." Then Cuisi′nʸinawᵃ took away Yellow Woman. Cuisi′nʸinawᵃ took her to a place where he dwelt. Cuisi′nʸinawᵃ was bad. Cuisi′nʸinawᵃ arrived with her at his house. Cuisi′nʸinawᵃ carried her on his back to where he dwelt above, where a rainbow stands on Cuisi′nʸinawᵃ's house. Then he made Yellow Woman arrive. Early he went hunting deer. Then Cuisi′nʸinawᵃ ordered the girl to grind corn. When she was ready to grind corn, Yellow Woman ground it. Then she put the flour of the corn into a basket. Then Yellow Woman was to make wafer bread. Then she gave Cuisi′nʸinawᵃ wafer bread to eat. He arrived in the evening. Then Cuisi′nʸinawᵃ told her that he had killed a deer which he had brought to his house. Then Yellow Woman went out and took the deer. He gave it to Yellow Woman to eat. Then she put it down in front of the fireplace and Yellow Woman took sacred corn meal. Then Yellow Woman gave sacred meal to the deer to eat. Yellow Woman inhaled. "Thank you," said she, "you killed a deer, thank you," said she to Cuisi′nʸinawᵃ. He was eating wafer bread. "Eat wafer bread!" said she to Cuisi′nʸinawᵃ. He was eating. Then Cuisi′nʸinawᵃ finished eating. "Thank you," said he. "I have eaten wafer bread," said Cuisi′nʸinawᵃ. "Put the deer down here." Then Yellow Woman put down the deer.

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[1] Recorded in text by Franz Boas. Informant 7. Recorded also by Benedict, informant 1 (omitted), in a version in which the hero was named Arrow Boy. Notes, p. 230.

Right here in the town was Yellow Woman's house. Then her husband came home. Then Yellow Woman was not in her house. He had lost his wife. She was not there. Then he searched for his wife. He searched at the river; he was searching for her where his wife Yellow Woman had drawn water. The jar was at the river. Then her husband found the jar.· Then (he said), "Where did my wife go? Where did she go to?" Then he was searching for his wife. Then Old Spider Woman told him. "Where are you going, grandson?" said Old Spider Woman to him. Then he spoke thus, "I am searching for my wife," said he. Then Old Spider Woman spoke thus to him, "Poor grandson," said she to him. "Cuisi′nʸinawᵃ has taken her away," said Old Spider Woman to him. She told him that Cuisi′nʸinawᵃ had taken away his wife. "He took her eastward," said she. "Poor grandson," said Old Spider Woman to him. "Come in, grandson," said she to him. "How can I go in?" said the husband of Yellow Woman. Then [1a] he entered Old Spider Woman's house. "Sit down!" said Old Spider Woman, "my grandson." Then he sat down. Then, "Eat, grandson!" Old Spider Woman cooked a snowbird head. Just one was there. Then she served it to him. He was eating. He ate the head of the snowbird. He broke it to pieces. Then Old Spider Woman spoke thus, "Oh my," said she, "grandson! you have broken the snowbird head," said Old Spider Woman. "We had only one to serve, grandson. The poor one! My poor grandson [2] killed one. He always goes hunting snowbirds. My poor grandson never kills any more (?)" said Old Spider Woman. Then her grandson [3] spoke thus, "Do not say so. I shall go hunting, grandmother, I shall hunt snowbirds for you." Then he killed snowbirds. He arrived below at the river. Then he went hunting snowbirds for her to serve. Then he made traps for the snowbirds. He made snares. Then he hunted the snowbirds with snares, and he killed many. Then Old Spider Woman took them to her house. Then he arrived at Old Spider Woman's house. Then, "Grandmother," said he to her, "there below!" said he. "That is good!" said Old Spider Woman. Then her grandson entered downward. He was in search of his wife. He had been hunting snowbirds for Old Spider Woman. "Thank you," said Old Spider Woman. "Grandson, I want to take you to where your wife is. Cuisi′nʸinawᵃ took her away. Will you go after your wife?" said she to him. "Yes; I will go after my wife," said he. "Let me take you there, grandson!" Then Old Spider Woman made medicine for him. Then they went. Old Spider Woman took him to Cuisi′nʸinawᵃ's house.

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[1a] As usual in Southwest tales, the opening enlarges as he puts down his foot.

[2] This is another boy.

[3] This is Yellow Woman's husband.

He arrived there. Then he arrived at the town. Then, "Woe!" said the people of the town. "Woe! He is mean. He has taken your wife. Woe! Cuisi′n$^{y}$inaw$^{a}$ is mean. He will kill you. Nobody stays there. Cuisi′n$^{y}$inaw$^{a}$ has gone hunting," they said. "Right there in the town, there is your wife," they said. "Cuisi′n$^{y}$inaw$^{a}$ has stolen her. He is very mean. Did he take your wife?" they said to him. "Yes," said he. "I came to get her, because Cuisi′n$^{y}$inaw$^{a}$ stole her from me. I came after her. I must get my wife back." Then he entered Cuisi′n$^{y}$inaw$^{a}$'s house. He went in. Then his wife was there. Then he found his wife. Then his wife jumped toward her husband. She hugged him. "My poor husband," said she to him. "How did you come here?" said she to him. "I have been searching for you," said he to his wife. "Poor one," said he to her. "Old Spider Woman brought me here," said he. "Cuisi′n$^{y}$inaw$^{a}$ stole you from me," said he. "I came to get you," said he to his wife. "Now let us go, I'll take you to our home," said he to her. Then he took her back. Old Spider Woman was waiting for them. Then he took her there. Old Spider Woman said thus to him, "Are you coming, grandson?" said she to him. "Yes," said he. "Now I brought my wife here," said he. "Poor one," said Old Spider Woman, "grandson. Let us go!" said she. Then Old Spider Woman and his wife (and he) went together. He took his wife back. They went back from the east. They had been in the east. There in the east dwells Cuisi′n$^{y}$inaw$^{a}$. Far away he had taken Yellow Woman. Here from the east he took her. Together from the east came they, the three together. Way over there in the east dwells Cuisi′n$^{y}$inaw$^{a}$. Then he arrived at his house. Yellow Woman was no longer there. Now her husband had already taken back Yellow Woman. Then Cuisi′n$^{y}$inaw$^{a}$ arrived. No more did he find Yellow Woman. Already her husband had taken her back. Then Cuisi′n$^{y}$inaw$^{a}$ became angry. Then Cuisi′n$^{y}$inaw$^{a}$ pursued Yellow Woman. Cuisi′n$^{y}$inaw$^{a}$ came from the east. Already Yellow Woman had arrived at her house here. She had arrived at her husband's house. Cuisi′n$^{y}$inaw$^{a}$ was pursuing them. Then Cuisi′n$^{y}$inaw$^{a}$ came out from the east thundering. He was about to shoot them, both her and her husband, (but) Cuisi′n$^{y}$inaw$^{a}$ shot beside (the mark). Cuisi′n$^{y}$inaw$^{a}$ is mean. Then Cuisi′n$^{y}$inaw$^{a}$ arrived at Yellow Woman's house. Then he said to him thus, "Why did you take her back?" said Cuisi′n$^{y}$inaw$^{a}$ to him. Thus he said to the two, "If Yellow Woman were not pregnant, I should kill you." Thus he said to both Yellow Woman and her husband. Then Cuisi′n$^{y}$inaw$^{a}$ said to him, when the pregnant Yellow Woman would give birth to a child that would be Cuisi′n$^{y}$inaw$^{a}$'s child. Then she gave birth. Cuisi′nʸinawᵃ came after his child. Yellow Woman being pregnant, therefore Cuisi′nʸinawᵃ did not kill the two. Then Cuisi′nʸinawᵃ said it was his child. Then Yellow Woman gave birth to a child. Then Cuisi′nʸinawᵃ went to where he dwelt. There somewhere on the northeast side far away he came out. Cuisi′nʸinawᵃ had taken away too many Yellow Women. He had already taken many. Those who did not make wafer bread quickly enough Cuisi′nʸinawᵃ threw down from the north side. He is mean. The poor girls, he threw them down upon the ice. Many he had taken. He is too mean. They all died below on the north side on the ice, the poor ones. Nobody went after the Yellow Women, the poor ones, and they froze to death there below. He is too mean. He never forgave them. Cuisi′nʸinawᵃ had no consideration. Whoever did not grind flour quickly enough and had not made wafer bread when he came home from hunting, and they had not made the wafer bread, then he threw them down, the Yellow Women, on the north side. Then there below they died. They froze to death on the ice, the poor Yellow Women. Down below there they died. No one went after the Yellow Women. Then Cuisi′nʸinawᵃ threw them down. Cuisi′nʸinawᵃ did not forgive any one of them. Therefore they abused Cuisi′nʸinawᵃ below in this town. He would take any Yellow Woman. Therefore they abused Cuisi′nʸinawᵃ. "Oh, poor ones," they said. "Now he has again taken from somewhere a poor Yellow Woman." Oh, dear, Cuisi′nʸinawᵃ is mean, the poor Yellow Women. He fooled the poor Yellow Women. The poor ones! Cuisi′nʸinawᵃ took them along. "Oh my! He is mean," they said, "Oh my! The poor ones, he fools the poor ones with the kicking stick. Therefore he always takes away the Yellow Women. He has fooled many poor Yellow Women. They all died there below on the ice. He threw down the poor Yellow Women and their sisters Merinako. Cuisi′nʸinawᵃ is mean. Oh my! Cuisi′nʸinawᵃ comes after them this way, with the kicking stick. Then he takes the Yellow Woman away. The poor ones! He kills them. Cuisi′nʸinawᵃ asks them too urgently to work for him. A Yellow Woman that does not agree to do so when he has taken the Yellow Woman, then that one he throws them down on the north side. Cuisi′nʸinawᵃ is too mean. When he has taken a Yellow Woman and anyone goes after the Yellow Woman then, when he arrives in the evening and does not find the Yellow Woman, then Cuisi′nʸinawᵃ knows about it. At once he pursues the Yellow Woman (and the one who took her back). Now Cuisi′nʸinawᵃ kills them. He always kills them. He walks with much noise. Nobody lives there, but Cuisi′nʸinawᵃ lives by himself. He is all alone. He is very bad.—That long is the bald tail. That is all.

## Sun Steals Shell Man's Wife[4]

At old Cochiti (Tiputse) lived a man and his wife. His name was Stilina (dance shells). His wife went for water and Sun came and stole her. Her husband didn't know where she had gone. He mourned for her and tried to follow her tracks. He was lying in a muddy place and something crawled on his neck and spoke to him. It was Spider Woman. She said, "What are you doing here?" "I'm mourning for my wife who was stolen from me." "Don't think of her, my son, and keep wondering where your wife is. Your wife is where the sun comes up. There are two roads to that place, a new and an old. Don't follow the new road; take the old. On the new road a dangerous person will kill you. So go the old road."

He started on his journey. When he came to the two roads, he wondered why Spider Woman had said not to go by the good road, so he took the new road. He came to the house of Whirlwind Man. He was out hunting, only his mother was at home. She set out food for her guest. He was still eating, when he heard Whirlwind Man coming. He came in. They fought. The mother tried to separate them, but Shell Man killed Whirlwind Man. His mother was frightened. She said, "Hurry, hurry, press his stomach. See if you can make him alive again." Then Shell Man pressed him, and he came to life. Then his mother said to her son, "Don't fight with this man any more, my son. It is because of Shell Man that you are alive again." She put food out again.

Whirlwind Man said to Shell Man, "I will take you where you wish to go." So he took him where Sun rises. Whirlwind Man picked him up and took him to the top of the high cliffs where his wife was. Whirlwind Man said to Shell Man, "Go over yonder, you will find her alone. Sun is out hunting." He went into Sun's house, and he found his wife grinding. She was frightened. "How did you get here, my husband? Nobody comes here, it is too dangerous." "I've come to get you. Before Sun comes home from hunting I will take you back." She got ready. They went out before Sun came home. When they got where Whirlwind was waiting, he started homeward with them.

Sun came home and the woman was gone. He shot an arrow after them but it fell to one side. They were safe.[5] They reached Whirlwind Man's house. "We have to go on to our home," they said. They came to their own house. While they were coming along the road, Sun shot another arrow. Shell Man cried, "Hurry up, we must go faster, the man who stole you is coming after us!"

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[4] Informant 3. Notes, p. 230.

[5] Because the wife was pregnant; no man can harm a woman while she is carrying his child. See above, p. 69.

Sun was shooting. When they got to Tiputse, Sun was right behind them, but the woman was safe. Sun said to the woman, "You shall have a child and he shall be chief of this people."

### SHELL MAN'S WIFE IS LURED AWAY BY HIS EAGLE [4]

Shell Man's (Stilina) wife had an eagle. He flew away and came to Tiputse (across river). She caught up a white manta [5] and followed him trying to throw the manta over the eagle. She ran on and on, but Eagle always escaped. She came to Payatamu.[6] He said, "You have come." He took her to his house.

Her husband wandered about mourning. Spider Grandmother met him and asked him to come into her house. She said, "My grandson never kills anything. He goes hunting, but never brings in any game." "I'll go hunt for you, grandmother." He killed lots of little birds, bluebirds and sparrows. When he got home she set out food. He found the head of a bird in his stew and he ate it. She said, "Don't eat my bird head. I have had that head a long time, and I have always made my stew of it." He gave her the bluebirds he had caught. She was frightened. She threw away all of the bluebirds. He said, "You're crazy, they are dead. Cook them, they won't hurt you." Spider Grandmother was pleased. She said, "To-morrow you must look for your wife. She is in the sky. I will take you up. Bring me red paint, and black shiny paint. Bring me a white embroidered manta for a dress and a red-and-black-bordered white manta to wear over my shoulders. Bring me a downy eagle feather to wear in my hair." He brought all these things and she painted herself and dressed, and she said, "I am ready. I will take you up to the sky."

She took two owl's feathers and crossed them. She said to him, "Stand in the middle; we are going up. Don't open your eyes." Halfway up he got frightened and looked. He cried, "Oh!" Spider Grandmother came back. She scolded him, "This time keep your eyes closed." Again he opened them, and Spider Grandmother came back. She scolded him and told him to keep his eyes closed. The third time he kept his eyes closed and they got up.

They came to where the wife of Shell Man was. Payatamu was there with his old mother. He said, "Let us play hide and seek for your wife. You shall hide first, then my mother will hide, and then I shall hide." Shell Man went out to hide where Sun comes up. Payatamu looked for him, but he could not find him. He called for him, "Wherever you are, come out." Shell Man jumped out. He laughed. It was Old Woman's turn to hide. She said, "Watch me!" She went just where the boy (i. e., Shell Man) had gone. He could not find her. Now it was Payatamu's turn. He hid in the cracks of the kiva steps. Shell Man could not find him. It was Old Woman's turn. She said, "Watch me where I'm going. I've just covered myself with a white manta." She went up to the zenith. The sun hid her with his rays ("wings"). Shell Man called to her, "You are in the sun, come out!" She came out. Shell Man won. Now Payatamu went hiding. He went up to the sun in the zenith. Shell Man called out again, "You are in the sun, come out!" He came out. Then Shell Man went to hide. He hid in the cracks of the kiva steps. They looked and looked and could not find him. So he beat both of them and got his wife back. Payatamu said, "Now you may have your wife. You have won."

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[4] Informant 3. Notes, p. 231.

[5] "An eagle is always placed on a pure white manta before burial."

[6] "Youth."

He took his wife and they came home again. Spider Grandmother crossed the owl feathers and told him to stand in the middle. She spun her thread and they held on tight. She said, "Shut your eyes all the way coming down." Halfway down they opened their eyes, and they were drawn back to the sky. At last they got down and went to Tiputse, and Shell Man lived with his wife.

## THE DEER AND THE LOST CHILD [7]

Long ago—Ehe—Here in the town dwelt a youth and his wife, Yellow Woman. Her husband went hunting deer. He went thither northward. Then Yellow Woman spoke thus, "I shall follow my husband," said Yellow Woman. The two had a little boy. She carried her child in her arms. Then the two went thither northward. She was following the tracks of her husband. Then she carried her child in her arms. Then his mother became tired. On the river bank she put him down. She dug a hole down into the ground. Then she put the child into it. She put him down. Then his mother went thither northward. She went to the same place far away. She was searching for her husband. Far away she went into the mountains. Her husband went always hunting deer. Then his wife went far away. Then there, somewhere in the north she found her husband. She arrived at the place where her husband was. Then her husband spoke thus, "Oh my! Too bad!" said her husband, "whither did you take my poor child," said her husband. Then his wife spoke thus, "Indeed! there I put him down on the river bank below. I dug a hole down into the ground. There I put down my child," said his wife. She told her husband. Then her husband spoke thus, "Why do you come here?" said her husband to her. Then his wife spoke thus, "Indeed, I followed you," said his wife. "Oh poor one," said her husband, "you put down my child there," said her husband, "the poor one will be crying all the time," said he. Then both went back, (he and) his wife. There they went from the north to the river bank. They were coming from the north to the place where she had put him down. The two arrived there. Then the baby was not down there. The two did not find him any more. Then his wife spoke thus, "Here I put him down," said she. "Right here," said she. Then her husband spoke thus, "How? whither?" said her husband, "My poor child," said he. "Too bad, you!" said he to her. "Why did you put the poor one down here?" said he to his wife. He scolded his wife. "The poor one, someone took him somewhere," said her husband. Then he spoke thus, "Now go!" said he to his wife. "I shall search for my child," said her husband. Then he looked for tracks around there. There were the tracks of someone. "Someone took away my child," said his father. Then he spoke thus, "Now these are deer tracks," said he. "A deer took away my child," said he. "I shall go where that deer went. I shall go after him," said he. Then thither northwestward he went. The baby was sitting on the deer's antlers. The deer took him to his house. Then the deer entered his house. He dwelt in a cave. Then the baby's father arrived there. He arrived at the cave in which the deer dwelt. The father of the baby entered. Then he spoke thus, "Anyway I shall enter where the deer entered," said the baby's father. "Anyway I shall carry my child away in my arms," said he. "The deer has stolen my child," said his father. Then he also entered. It was far inside where the deer had gone in. Then the baby's father also entered. Far inside it was. To somewhere there the deer had gone out. There were many little deer, young ones, and among them was his child. Then the oldest deer and his wife, the deer, were both there. Then the father of the baby arrived there. "How are things?" said he, "everyone's mothers, everyone's chiefs," said he. He was here searching for his child. Then thus spoke the oldest deer, the father of the deer.[8] Then he spoke thus, "I come here searching for my child whom you brought here," said he to the deer. "I come for my poor child whom you stole from me," said he to the deer. Then they both went there (he and) the baby's father. "There the little fawns are in a corral," said the deer. "If you succeed and if you recognize your child, then you will take him off," said the deer to him. "If you do not recognize him, you will not take him," said the deer to him. To the father of the baby they spoke thus. Now there were many fawns, young ones. The baby's father saw them.

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[7] Recorded in text by Franz Boas. Informant 7. Notes, p. 223.

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[8] This speech is omitted.

Then the deer spoke thus, "Do you recognize him?" said he to him. "No," said he, "I shall not recognize him," said the baby's father. Then he saw the little deer. The oldest deer spoke thus: "Do you recognize your child?" said he. He said to him, "No," said he, "I do not recognize him. They are alike," said he.[9] Then the oldest deer spoke thus, "Now you may take him away. When you take him away, put him inside your house," said the deer to him. Thus he was told by him. "You will tell his mother well (accurately). Now you will take away your child," said the oldest deer to him, the one who had taken the baby. Then his child was returned to him. Then he was told, "Go on! you will take away your child. When you make him arrive at your house, you will make him enter inside, this little deer," said the deer. "Then you will tell your wife when you make him enter inside. Now you will take him away," said to him the deer. "I give back to you your child." Then he took his child back. The deer told him, "When four days are passed, you two will take out your child, you and his mother. You will tell her that she must not see her child (before that time)." He made him arrive in the evening. Then he made the young deer enter the inside of the house. Then from there came out his child as a deer (that is the boy had been transformed into a deer). Not at all did his wife see him. Then he made his child enter the inside of the house. Then he entered. His wife was there. Then his wife spoke thus, "Whither did you take my poor child?" said his wife. "I found him," said he to his wife. "My poor child!" said his mother. "Yes," said his father, "I found him. The deer was the one who took him," said he. "I entered the deer's house. It was very far inside," said he. Her husband told her, "Then I took back my child," said her husband. "The old deer, the one who took my child, gave him to me," said his father. "Then I took back my child. I made him enter there inside," said her husband. "Not at all we are to see him, said the old deer, until four days have passed. Then we are to take out our child," said he. He told his wife. "I was told by the deer, 'Don't let his mother see him,' said the deer. 'If she should see him, he will come back here,' said the old deer. Then he spoke thus, 'When four days have passed, then his mother will make wafer bread. She will grind corn and make wafer bread; with it she will await her son when four days have passed. Then she will see her son,' thus said the deer." (Thus he was told by the old deer: "Don't let her see him," said he. "If his mother should see him, he will run away," thus said the old deer. "All right," said his father, "it is good. I shall tell his mother," said he.) Then his child (the deer) was inside. Three days passed. Now the little deer was inside. Then early his father went for wood. Now his mother was grinding blue corn. She was going to make wafer bread. Then in the evening her husband arrived. He had gone for wood. With it his wife was going to make wafer bread. With it she was awaiting her child. A boy was the child of the two. Then early in the morning the four days would have passed. Then his mother spoke thus, "Let me see my child! how he is there inside," thus said his mother. Now inside there were sounds of the steps of walking. It was a deer. Then his mother went where her child was inside. She opened the door sideways. She opened just a little. At once a little deer came out. It jumped from inside. Then her child went away. Then his mother was crying all the time. "My poor child," said she. "He is gone from there. Maybe I shall never see him again," said his mother. Then she was crying all the time. "Because I have opened it," said his mother. "My husband is not here," said she, "and my child has gone away from there," said she. "Lo! my husband told me that I should not look at him," said she, "but I wanted to see my poor child and so he went out," said she. "Now he has gone forever from there," said she. Then her husband arrived. Then she told him, "My poor child is gone from there," said she. "Lo! I wanted to see how he was inside. He was a deer," said she. Then her husband spoke thus, "Woe, too bad!" said her husband, "Woe, I told you carefully that you should not look at him," said he to his wife, "and nevertheless you opened (the door)," said he to her. "Now he is gone from here forever," said his father. "Therefore I told you, you should not look at him, not until four days had passed. Then we two were to take him out," said her husband. "I told you carefully. Woe, you!" he said to his wife. He was scolding her all the time. "Now we shall never see him again," said her husband. "He is gone for ever. The old deer told me carefully, 'If he goes back you will never get him again,' thus said the old deer." Then his father spoke thus, "No more shall I go to get him," said he. "Now my child is gone forever, the poor one," said he. Then both he and his wife were crying all the time. All the time he was scolding his wife. "My poor child, we were lucky to have a boy," said her husband.

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[9] There is a gap here. According to parallel tales there should be an incident telling how he recognizes his son who gives him a signal.

### VARIANT[10]

A hunter went out every day. His wife had a new-born baby. They told her that her husband went to San Ildefonso instead of hunting deer. She said, "What shall I do? Shall I look for him? for I have a little baby." The next morning the husband was going again to hunt and his wife fixed his lunch for him that night. She said, "To-morrow I'll put my baby on my back and follow him."

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[10] Informant 2.

She went along the river, and when she got to Old Mesa, she came to the big arroyo. She laid the baby on a bank and went on running. She reached San Ildefonso at dusk. She went to a house on the second story and peeped through the window. She saw her husband on one side of the fireplace. She went up and opened the door and went in. She said, "So this is where you go to hunt? This is where you find deer? Come out, and let us go home." "Where is my boy?" "I left him way back on a bank of the arroyo by Old Mesa."

They ran fast. When they got to the place, the baby was gone. There were only the tracks of a deer and these went across the river. He sent his wife home and he tracked the deer. The mother came home crying.

The hunter reached the entrance to the deer's house. It was a big hole (to the underworld); he went in. Water was running from the west under the hole and he went on in a tunnel expecting to see light at the end. At last he came to the end. There was a meadow of watermelons, muskmelons, squash, pumpkins, corn. He kept on until he came to a pond. Around it were many katcinas roasting yellow corn. As each corn cracked they jumped up frightened. Still the hunter saw the deer's tracks going on. He asked the katcinas where the chief of the deer lived. They told him, "Toward the west side, on the second story." He went up the second ladder, and there he found the great chief of the deer. As he went in he called, "Hello! I have come to look for my little boy." "So? You have not done right, neither you nor your wife. You ought not to have done this, for you are the one who goes out hunting and we have been offering you as many deer as you wanted, for you were a good man, but now you have another sweetheart." The man bowed his head. The chief said, "I will let you go in to see the little deer, and perhaps you will know which is your baby." He opened the small room and let the fawns come out. As they came out the hunter looked at each one of them. He said to the littlest, "This is my baby." It was true, but he was just like the other little fawns.

The hunter brought him home straight to the Giant Society and shut him up with them for four days. His father and mother were forbidden to peep through the doors, and the medicine men plastered the entrances tight. After four days he was to be human again. After three days the mother could not stand it. She unplastered the window to look in and peep at the baby. As she peeped in, the baby deer got up and ran back as fast as he could to the place where the deer had taken him. He never came back any more.

### VARIANT: "JEALOUSY" [11]

The baby sat on the bank and a deer heard the baby crying. He came to the baby and said, "O, dear baby, are you here alone crying?" He came closer and spoke again, "Poor baby, you are left alone here to cry? But come with me and I will take you to my home." He came close and stopped and took the baby on his antlers and carried him away to the high mountains where he lived. They put him with the other little fawns.

The father of the baby came tracking him. He saw that deer tracks led away from the place where the baby had lain. He tracked them to the high mountains and came to the place where the deer lived. When he did not find the child or the deer, the poor hunter sat outside and began to cry for his baby. He came back to his home and called a council and asked for help. They planned that he should make prayer sticks and take them to the place where the deer had disappeared with the baby. As the father planted the feather sticks and scattered the sacred meal and prayed for his baby, he heard a voice tell him, "It was not your fault that the baby was lost; it was the fault of your wife because she was jealous. When she left her baby, the deer came upon it as it was crying and he cared for it. But do not fear, you will get your baby back again." The father finished his prayers and the door was opened to him. He went in, and there, in that room, he saw his son. When they gave back the child to him they said, "Do not let the child out of your hands all the way to your home. Be careful and you will go safely." He remembered all the way, but as he came near the pueblo he put the baby down just an instant, and the boy became a fawn and jumped off, away from the hunter. The father looked for him all the way back to the high mountain where he had found him, but he could not overtake him. The fawn went back to the deer. They told the hunter, "There is no way to get the baby back again. You knew what you must do, and you did not do it. Your child is lost forever." When the father saw that the boy had gone back into the cave, and heard the voice which told him that there was not any hope of recovering him again, he stood before the cave and cried. The baby boy never came back to the pueblo, and whether or not the father ever returned nobody has ever told.

### MOTHER CORN [11a] GUIDES THE DESERTED CHILD TO HER PEOPLE [12]

The people were living at the Place of the Lion (Old Pueblo). The people went south from there and they left a little girl behind them. They put a mother corn by her side to guard her. The Corn Mother spoke and said "My little daughter, we are all alone. Don't cry any more; we will follow them and see if we can overtake them. Maybe your mother doesn't love you, for she left you behind." They went up and they followed the tracks of the people. Corn Mother said, "Take care of me, keep tight hold so as not to drop me. If you lose me, where will you go? There will be nobody to guide you." "All right." She put Corn Mother under her dress.

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[11] Informant 1. The opening incidents are the same as those given in the version above.

[11a] So translated, but the native word throughout is *kotona*, perfect corn ear.

[12] Informant 2. See Dumarest, 231. Notes, p. 228.

They came to a rocky place on the edge of an arroyo. As she climbed down, she dropped Corn Mother. One grain was knocked out. She picked her up, but Corn Mother could not speak any more. The little girl cried, for Corn Mother could not speak to her any more. "Where shall I go?" she cried, "for Corn Mother does not speak any more. I have killed her." Chipmunk came down; he heard her crying and said to her, "What is the matter? Why are you crying?" "I dropped Corn Mother, and I have killed her; she does not speak to me." "Don't worry, for I will get the grain for you so that she will be able to speak." "This is the place where I dropped her." He climbed down into the crack and came up with the kernel. When he came out he asked her for Corn Mother. She gave her to him and he put the grain back in place. Corn Mother spoke again. "Thank you! Thank you!" said the little girl, "for finding my mother." "Now you must go on your journey. Take care of Corn Mother, keep good hold of her and do not drop her again." They kept on going. The girl asked, "Where are we going?" "We are getting almost to Sandia." They went on until they crossed into Mexico and there they found their people. They got to that place where there was a temple made of Rainbow and Lightning with lions lying side by side. The little girl found her own mother. Her mother did not even remember that she had left a little girl behind her in Old Pueblo.

### VARIANT: "TURKEY MOTHER" [4]

The people were living at the Rito de los Frijoles. They left that place and came to Old Cochiti (on the mesa). They left a girl behind them with the turkeys. She said to the turkeys, "My father and mother do not care for me any more; that is why they have left me all alone." She was Duck (Waiyuc) girl. She did not want to stay alone in that pueblo, and she went on with her turkeys. She came to Jemez. She said, "I will not join this pueblo because my father and mother do not love me. I will stay on the refuse pile." [13] She was crying. The people of Jemez saw her and they said, "Poor thing.

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[4] Informant 3. Notes, p. 229.

[13] The interpreter said, "Like Cinderella."

Can't we take her into our pueblo with her turkeys?" They took her into their pueblo and she lived there.

### THE INDUSTRIOUS DAUGHTER WHO WOULD NOT MARRY [14]

An old woman and an old man were living in the village and they had an only daughter. They were very poor. When the girl grew up and began to think she said to herself, "What shall I do to take care of my father and mother? I will pick up cotton that has been thrown away." When she had picked up the scraps she combed them, spun them, and rolled the yarn into a ball. When she had enough she knit footless stockings. She made a pair. She told her father and mother, "Look at the pair of stockings I made. I worked hard to make them and I think it will help us."

Then she said to herself, "Next I'll try to make openwork stockings" (such as women wear for the deer dance; now made of twine). She picked up more scraps of cotton. She made a pair of openwork stockings. She hung them on the clothes pole and called her father and mother to see what she had made. They came and they were very happy over what she had learned to make.

Then she said, "Now I will try to make a big white manta." She went out again and picked up more scraps of cotton and brought them into the house. She combed them and spun them and wound the yarn into balls. She threaded her loom and began to weave. Her father and mother were very happy to see her weaving this white manta. When she had finished she said, "Now I will embroider it with all different colors." She dyed her yarn, and she took the white manta and sat by the window. She embroidered it. By this time she had grown to be a large, handsome girl. The young men came to talk to her while she was embroidering. They asked her to marry them, but she would not. She said, "I take care of my father and mother and myself." She cared nothing for any of them. All the time she kept on embroidering the manta. When it was all embroidered she took it to her father and mother and said, "Here is the white manta. I have embroidered it all and I have finished it." Her mother took it and hung it over the clothes pole.

"Now I will make a white ball-fringed sash," she said. She laid the threads (horizontally) and she began weaving. While she was working the boys would come to the window and watch, but she paid no attention. When she had finished, she took it to her father and mother. Her mother hung it along the pole.

"Now I will make a small white manta (dancer's sash)," she said. She threaded her loom and she wove it, and then she embroidered one end of it. She said, "Now this will be excellent." She embroidered the other end. She finished it. Her mother hung it over the pole. Her father and mother were very happy over all that she had done (of her own initiative).

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[14] Informant 2. Notes, p. 226.

She gathered up more scraps of cotton. She said, "I am going to make a belt." She went out to get plants to use in dyeing the yarn yellow. She saved urine in a very large jar. When it was full she dipped some out into a bowl. She took bluestone and pounded it up and wet it with the urine and poured it into the big jar. She threw the yarn into the big jar and left it there all that night and the next day. The third day she took it out and it was blue as blue could be. She took the yellow dye plants and she boiled them with water and dipped in the yarn. She said to her father, "Shall I take them all out? For I might make the belt only of blue and yellow." Her father said, "Yes; when you take the yarn out hang it over a rafter end and in the lower loops put the grinding arm (rubbing stone) so the yarn will dry straight. Then when you die they will not stretch you out like that." She dyed yarn red also and she wove her belt and finished it. "When you finish the belt stretch it well, so they wont stretch you when you die," her father told her. So this is the advice they give to all Indian girls when they weave.

The girl said to her father and mother, "Now go out and sell what I have made. Perhaps people will like to buy them." So each took up the things she had woven and went out to sell them. They got home. Their daughter was spinning cotton. She said, "Did you have good luck?" "Yes; we sold them all." When she had spun all the cotton she began to thread the loom. She was going to make another white manta, but bigger than the first. She kept on weaving more and more garments and the people in all the village come to her house to buy whatever they wanted. The young men came to buy ball-fringed sashes and the small embroidered mantas.

At last everybody in the pueblo had a complete dancing costume of his own. Then they said, "Let us have a great dance before her house and see which of us she will choose to dance with." So they made preparation. They dressed for the dance and they came near her house. She was sitting in the door embroidering a white manta. They began to dance. She said, "Why do you think I am the only girl in the village? You are all calling me." She didn't even lift her head. She didn't look at all and the dance ended, and they went off. She finished embroidering the manta and gave it to her mother and she hung it over the pole. They sat by the fireplace, and her father said, "Rest yourself, my daughter." "I can't help working. I like to keep on always." Even as she was sitting there she was pulling the cotton apart. She heard the noise of the rattles coming again. She said, "They're coming again! They make a great noise!" It was the rainbow dance. She didn't even look at the dancers, but kept on pulling the cotton apart. Some of the dancers came to the house and said, "We are surprised that you don't even care to look up when we dance." They went home. She didn't go outside her house at all. She worked all the time.

Next day the young men began to come to ask her to marry them. Each of them brought a large manta and a small manta and a belt, but she would not take them. "Thank you, I make those myself. I know how to make whatever I want." "What can we do to make her marry us?" they said. At last they said, "Let us all draw pretty things in our houses (on the walls)." All the young men were busy painting rainbows all over their houses, some on the walls of their houses and some on the ladders. Some made little stone birds and set them on both sides of the rungs of the ladders and painted them in all colors. Next day it was time for her to come into the village and they were to take her into each house and see which she liked best. She went through all the village, but she didn't care for rainbows or birds or sunflowers. She said, "Anyhow I take care of myself. I don't need anything more. I take care of my father and mother and stay where I am."

The young men said, "Let's try and see if we can raise lots of corn." They were to pile theirs up on top of their roofs in piles of all the different colors, blue, white, red, dark red, and yellow and all colors. The young men piled the corn on the roofs; there were great piles of all colors of corn. As she came over to see it, the young men all trembled to see which she would choose. But she didn't care for any corn. "I tell you boys, I never want to marry. I make my own clothing and I live very well." The boys said, "We won't court her any more for she doesn't care for young men."

Coyote heard of this and said, "She shall see. She'll have to go with me. I shall offer her nothing at all, but she will belong to me. I shall go to the mountains" (to fetch a black currant branch, *epu'*).

He went to his house and he took his white buckskin moccasins, the skunk skin to tie around his ankles, the openwork stockings, the small white manta for his kilt and white and red yarn to tie around his arms and his white shell beads, and his abalone shell, and his paint pot, and his long parrot-tail feathers and his short parrot-tail feathers, and his downy feathers, and his gourd rattle. He did them all up in a bundle and started off. As he went he came to the place where the black currants grow.[15] He took some and said, "Come along, Payatamu.[16]"

He came to the village where the girl lived, but he went to another house. He said, "Hello," but no one answered for nobody was in that house. He went into the inner room and laid down his bundle. "Now come, Payatamu!" He stamped four times rapidly with his foot, and drew on his white buckskin moccasins. He looked down at his feet. "Do I look pretty? Yes, I look pretty," he said. He stamped four times and he put on his lace stockings and he said, "Do I look pretty? Yes, I look pretty." He stamped four times and put the skunk skin around his ankles and said, "Do I look pretty? Yes, I look pretty." He took the wool yarn, he stamped four times and tied it around and said, "Do I look pretty? Yes, I look pretty." He took his white manta shirt and he stamped four times and drew it on and said, "Do I look pretty? Yes, I look pretty." He took his white dance sash, and he stamped four times and tied it around him and said, "Do I look pretty? Yes, I look pretty." He took the wool strings, and stamped four times and tied them and said, "Do I look pretty? Yes, I look pretty." He took the white shell beads and stamped four times and fastened them around his neck, and said, "Do I look pretty? Yes, I look pretty." Then he took his abalone shell and stamped four times and fastened it on, and said, "Do I look pretty? Yes, I look pretty." He took the black shiny paint and stamped four times, and put it over his cheeks, and said, "Do I look pretty? Yes, I look pretty." He took the downy feathers and stamped four times and put them in his hair, and said, "Do I look pretty? Yes, I look pretty." He took the long parrot tail feathers, and the short parrot tail feathers, and he stamped four times and fastened them on, and said, "Do I look pretty? Yes, I look pretty." He stamped again and took up his gourd rattle in his right hand and said, "Do I look pretty? Yes, I look pretty." When he was all dressed he said, "Come, Payatamu, see if I can get that girl. I shall not dance before her house, but in the center of Little Plaza." Before he went out he went over and picked up his bunch of black currants in his left hand.

He went into the center of Little Plaza and began to dance. When they heard the sound of the rattle, everybody looked out and there they saw a boy dancing. The girl heard somebody singing and she threw down the white manta she was embroidering and went out. She said, "What a fine looking boy! I have never seen him before;

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[15] Kapolin berries, used ceremonially in Mexico.

[16] "Youth."

I wonder who he is." She came into the center of Little Plaza. She said to herself, "He has a bunch of black currants in his left hand; I am very fond of them." Then she said to him, "Give me the black currant branch, I like them very much. Let me take you to my house." The boys of the village heard her and they said, "What a dirty, miserable girl you are! Why will you take such a little bit of black currants as that and let him come and sleep with you? We have offered you much more than that, but you would not look at anything we brought." The girl went right on and brought the dancer to her house. She called to her father and mother, "Here comes in Payatamu." Her mother exclaimed, "Oh, my dear daughter! What a mischief you have done!" "My dear mother, he has a branch of great black currants. You know how I like black currants and it is a long time since I have eaten any."

Payatamu stayed the night with her and slept with her. He had intercourse with her. At last she was about to have a child. She gave birth to little coyotes. She was a fine looking girl, but no one in the village cared about her looks then.

Coyote said to the girl's father and mother, "I shall take my wife and child to my home." They came near to High Bank. There was a big hole there, and Coyote said, "Let me go in first." The mother asked, "How can you go in? It is so small." The father went in first, next the two little coyotes and then the mother peeped down. There inside was a house just as good as her own home. He had as many mantas, and embroidered mantas, and openwork stockings and belts as she had. She went in and they lived there always.

### VARIANT[17]

Long ago a girl would not marry. A boy came and brought her a manta, and a belt and moccasins, but she would not take them, for she did not want to marry. So the boy took his bundle and went out. A second boy came and brought her a manta, and a belt and moccasins, but she would not take them because she did not want to marry. So the second boy took his bundle and went out. A third boy came and brought her a manta, and a belt and moccasins, but she would not take them because she did not want to marry. So the third boy took his bundle and went out. Then the fourth boy came and brought her a bundle but she would not take it. And the fourth boy took his bundle and went out.

Coyote was living in White Mountain. He said to himself, "I will go and try to marry her." He dressed himself to dance. He put on his moccasins and his leggings, a dancer's skirt and a woman's belt, and a loose-sleeved manta. He tied wool yarn around his wrists, and put long parrot feathers in his hair and shorter ones on top of his head. He hung an abalone shell on his chest. He painted his face red and fastened a turtle-shell rattle on his leg, and took a gourd rattle in his hand. Then he looked at himself to see if he was handsome so that the girl would like him. "I am a handsome boy," he thought. "I shall get the girl; I look nice!" He went to the hill to get kapolin berries and he carried a branch of them in his left hand.

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[17] Informant 1.

He went to the village, and he came in through the west street to the plaza. The girl called to her father and mother, "There is a beautiful boy ready to dance in the plaza. How I wish that I could get the bunch of kapolin berries which he is carrying. I wonder if he would give them to me. Father, shall I go down and ask him for his bunch of berries?" "Yes; perhaps he will give them to you." She went, the people were laughing at him. "She is running after Coyote," they said. When she got near she said to him, "Boy, give me the kapolin berries?" "Yes." She took them. He said, "Now you are my sweetheart. Wait at your house for me and tell your father and mother that I am coming to-night to marry you."

She married him, and she had two children, and they were half coyote and half human. When they were grown they wanted to go with their father. So when they were big enough to walk to White Mountain he took his two children with him to his home, but their mother had to stay with her people.

### VARIANT[18]

Long ago from here somewhere in the north was White House, now there was a town. There somewhere dwelt Yellow Woman. She did not want to marry. She was continually grinding. Now, she never saw a dance. The boys would always go in. She just did not want to marry anyone. Then from there one youth climbed up from the north, but the girl was always grinding. Then he came from the north to the edge (of the hatchway). He made a shadow where she was grinding below. The Yellow Woman saw the shadow. Then the Yellow Woman went out. She saw a youth. "Come in!" said she to the youth. The youth entered. She gave him wafer bread and let him eat. Then the youth ate. He had eaten enough. The youth spoke thus, "I shall go off," said he. "No," said Yellow Woman, "stay here for three days." Then he stayed. After three days he spoke thus, "I shall go off," said the youth. "Go on!" said Yellow Woman. "Very well!" said the youth. "You will give birth. When you are about to give birth, go from here somewhere. Go out of this town. Somewhere give birth!" Now, when she was about to give birth, she went from there. Now, somewhere she gave birth to three blue coyotes. Then that youth came again. 20 He had great supernatural power. Yellow Woman took care of her coyote children and the youth also (took care of them). From that Yellow Woman were derived the blue coyotes.

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[18] Recorded in text by Franz Boas. Informant 8.

## LOCUST BOY [17]

There was a daughter of a cacique who did not want to marry. The young men brought moccasins, belts and mantas, but she did not want them. Every night the young men met to make plans to win her, but they could not. They told Biliiwai′ya (locust? "bald-headed ugly little underground bug"), "It is your turn to ask the girl to marry you." He said, "What is the use of my going? You look so much better; I'm bald."

But he went to the girl's house to try to get her to marry him. He made a wig and cut the bangs like an Indian's, so that he would look nice. Now he was a handsome boy. The boys were all laughing to see him go to ask the girl to marry him.

She got up, for she liked this boy and thought that he was handsome. She married him. Every night he went to her house and slept with her. When she was sound asleep he would take his wig off. At last one night his wife woke up. She looked at her husband. He was bald and the wig was lying by his side. She was horrified, he was so ugly. She thought, "What kind of husband I have!" She went off up the ladder. He heard his wife go out and he ran after her. He was ashamed of his baldness.

The girl was pregnant and when her children were born they were like locusts; there were six of them. That is how she was punished because she was not willing to marry.

## BUTTERFLY PURSUIT [4]

They were living to the north where there is an old (unnamed) ruin in the mountains. The cacique had two daughters who were always making pottery. They painted designs upon it. One day a butterfly came flying into their room. They looked at its markings and said, "Let us paint them on our jar." They got up to try to catch it under their mantas, but it flew out and the girls ran after it. Butterfly came to a spring and the girls followed. They drank there, for they were hot and tired, and they went to sleep under a pine tree. Coyote came and found them sleeping. Coyote called to the Payatamu, "Come here! Here are two girls asleep. Let us do as we like with them." All the Payatamu had intercourse with them, and then Coyote had intercourse.

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[4] Informant 3. Notes, p. 227.

[17] Informant 1. Notes, p. 225.

They went to bring rabbits and corn and melons to pay the girls. Coyote said, "Poor me! I haven't any presents for the girls. They won't like me." He thought again, "I have whiskers, maybe they would like hairs from my whiskers." He pulled a hair out of each side. When the girls got up, Coyote said, "You won't care for me. I have only hairs out of my whiskers to give you." All the Payatamu brought them melons, corn, and rabbits, and the girls took everything they brought. They took Coyote's hairs too, and they said, "We are glad to have Coyote's whiskers." They stuck them between their legs and made pubic hair, and that is the origin of the odor of woman's pubic hair. They took home all the presents, and their father and mother were glad to have them. They said, "Thank you for all you have brought."

## A Boy of White House Marries a Girl of the Village of the Stone Lions[10]

In the beginning the people stopped at Frijoles, and settled at White House and at the village of the Stone Lions. An old man and an old woman had four sons. The eldest son carried the grinding stone. The next son carried the carrying basket on his back. The third and fourth sons walked beside their father and mother and supported them so that they should not fall. When they came to White House the eldest son said to them, "My father and mother and younger brothers, stay here and I will go hunting." He made a bow and arrows and said, "Be careful not to let the fire go out while I am away. But if it does, my brothers will look for flints and strike fire from those." The mother knelt down to the grinding stone and ground as well as she could for she was old and slow. In the afternoon the eldest son came home carrying a deer. His father and mother were very happy.

The next day the eldest son said to his father and mother, "Tomorrow morning I am going to the Village of the Stone Lions to see if I can get a girl to marry me. I will bring her back to White House." He said to his mother, "You are old and not able to work any more and you need some one to help you with the grinding. If I find her I will bring her back." The boy went to the Village of the Stone Lions and stayed for two days. He found a girl and he said to her, "Are you willing to come to my village and marry me? My mother and father are very old and I have three brothers." The girl said, "Yes; I shall be glad to go with you to your village and marry you. First you must tell my mother and father what it is that you want." "I will go and ask them." He said to the girl's parents, "Your daughter is willing to go with me and live in my village." They answered, "Yes, it is as she says. She may go with you if she is willing." The girl's father said to the boy, "Bring your father and mother to this village so that we may know who they are." "My father and mother are too old, they can not walk so far." The boy took the girl home to his village. She took wafer bread with her to give to his mother and father.

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[10] Informant 2. Notes, p. 236.

They came into White House and the people watched them. The boy was a poor boy but the girl was very beautiful. He said to the girl, "Here is our home. Wait here a moment and I will go in and tell them." His mother and father were sitting side by side at the fireplace. He said, "Where are my brothers?" They answered, "They went out to gather the fruit of the giant cactus. They will be back soon." "Mother and father, I am bringing a girl home." "Where is she?" "She is waiting outside. I will get her." He went out and brought her in. His father and mother were glad to see her and she gave them the paper bread she had brought. His mother began to prepare food. She cooked venison and gave them the fruit of the giant cactus. The brothers came home. They were glad to see the girl and they made bows and arrows to go hunting every day. After that they were great hunters and never came home without bringing a deer.

One day the three boys said to their mother and father, "To-morrow we are going to the girl's village. We will go hunting for the mother and father of the girl." The girl said to her husband, "Go down and tell my mother and father that my brothers-in-law are hunting for them and they must wait for them for the evening meal." In the afternoon the three brothers came back bringing two deer and they took them to the mother and father of the girl. They carried the two deer to the hatchway and the parents of the girl were glad. They received the two deer and placed them in the center of the floor. They sprinkled prayer meal. They set out the food and ate. When they had finished the brothers prepared to return to their own home. The mother of the girl gave each of them a load of wafer bread and she said, "To-morrow I will make the feast. Bring your father and mother to share it with us." Next day the brothers brought their mother and father to the Village of the Stone Lions. They feasted and they did not let the old people go back to White House any more. They lived all together in the same house as long as they lived.

## The Neglected Child[7]

Long ago here in Cochiti they were making baskets. Here in the kiva was one woman who was also making baskets. She had two children, one small and one big. The sister took care of the baby and carried her on her back. Then the little one cried. Then she took her to her mother to nurse her. Her mother said, "Take her away for a while. I shall nurse her soon." Then she took her away. Then the baby cried again and therefore four times she took her there. Her mother said to her again, "Take her away for a while. After a while I will take her." Then she took her away again. The girl became angry and the two went away from there. They went northward. From there they went north. A woman said to her, "Where are you going?" "We are going," said the girl. She was crying. Then she asked her, "Where are you going?" "We are going where (the dead) go. Mother did not nurse my sister. She is tired of crying." "No," said she to her, "Don't go!" "Yes," said the girl. "When you reach home do not tell mother that we are going this way." Then the woman went straight back to the kiva. When she arrived on top she shouted downward. Then the woman came out. She told her, "Your children have gone away. You made them angry because you would not nurse her." Then the woman followed them northward. She nearly caught up with them. She shouted to them, but they did not turn back. Then they arrived somewhere where a spruce tree was standing. They sat down on top. Then the spruce slowly went down into the water, but the woman who was about to arrive cried. Then she arrived, but the tree on which they were sitting was about to go down. No more could she take them back. It went down entirely. She arrived there and a flint was given to the woman with which to cut (the water). She hit with it downward. Then the water opened and she saw her children sitting on the spruce tree. The water closed around them and she could never get back her children. They were gone forever.

### VARIANT[19]

A woman was making baskets in the kiva. The men were making dance sashes. Every morning when she had had her breakfast she went to the kiva. All the forenoon she worked. In her house her baby cried; it wanted to be nursed. Its sister took the baby to the kiva and called down to her mother, "Mother, baby brother is crying. Come and nurse him." "Wait a little longer. Take care of him as best you can." The girl and the baby went off again. The baby cried again. Again the sister took him to the kiva and called down to their mother, "Mother, baby brother is crying. Come and nurse him." "Wait a little longer. Take care of him as best you can." The girl and the baby went off again. The third time she came to the kiva and called down to her mother, "Mother, baby brother is crying. Come and nurse him." "Wait a little longer. Take care of him as best you can." "We will go away far." The girl went away and started to the north. She sang to the baby—

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[7] Recorded in text by Franz Boas. Informant 8. Notes, p. 228.

[19] Informant 4.

Little Hair on Forehead,[20]
My dear, my dear,
My mother doesn't want to nurse my little brother,
Little Hair on Forehead.
E-e-e.

The baby quieted. They met a woman, and she said, "Best take the baby back." "No." She came to the lake and carried the baby on her back right into the lake. The woman they had met went back to the mother and told her the children were running away to the lake. The mother dropped everything and ran after them. She got there just as they were entering the lake. She cried, "My child, my child, bring the baby back! I will nurse the baby for you!" But the girl went right on, and the mother was too late. She went back to the kiva and told them that she wasn't going to work at basket making any more. It was the reason she had lost her children. She left her basket making forever and though her husband tried to coax her she never went back to it.

### VARIANT[17]

A woman had a little baby, but she went every day to make baskets in the kiva and left the baby with his older sister. In the kiva all the men and women were busy. Some were weaving black mantas, and some ball-fringed white sashes, and some were embroidering the large white mantas. The men and the women took each other's places at the work. Others were combing the cotton and spinning it, and others prepared their meals in their homes and brought them to the kiva. The mother coiled a large basket (plaque).

The girl took the baby down to the east to Whirlpool Place. She walked right into the water. A cedar tree was growing in the center of the pool. She took hold of it, and sang, and it went slowly down into the other world. The mother came after them. She saw her children going, and wept. She heard some one saying, "You shall have four trials to reach your children. Take this rod (meaning not known) and strike the water four times. If you can reach them, they shall return to you." She struck the pool and the water parted and there she saw the cedar tree still standing with her children upon it. She rushed down the path between the walls of water, but before she reached them the water rushed together again and she had to run back. Four times she struck the water, but each time the water came together, and she had to fall back. At last her four trials were gone, and she stood there weeping. She wept for her children. She died right there.

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[17] Informant 1.

[20] Name of baby.

### VARIANT [21]

The cedar disappeared and took the children down to Shipap into a great room where there were many katcinas dancing. They welcomed them and they became katcinas and lived in Shipap. The mother saw the tree disappear with her children upon it and she never recovered her children again.

## The Witch and Her Husband [7]

There was a town there in the north above, and there lived one youth and a Yellow Woman. This youth killed many deer, but his wife, this Yellow Woman, was tired of making mush. The witches talked about it that they would kill him, (but) the game animals did not want to give him up. The game animals also assembled. They went to tell this youth. The antelope went to get him. "Let us go, I came after you," said the antelope to him. Then the youth spoke thus, "How shall we two cross the river? It is big. It is always high water." "Do not say so," said the antelope. "Indeed, we two can go across." Then the two went. "Come here," said the antelope to him. Then he carried him on his back. "Shut your eyes!" Then they went. They reached the river. "Sit down!" said the antelope to him. Then again he said thus to him, "Sit down on top! We two shall cross the river. Hold tight!" The antelope swam across and somewhere they came out (of the water). Then the antelope said thus to him, "Sit down. Let me dry myself." Then he rolled on the ground. Then he became dry again and they went on from there. "Shut your eyes," said the antelope to him. They went just like a cyclone, like a storm wind. Then they arrived where the game animals were inside. The antelope entered alone. He went to tell them. "He is here," said he. "Have you come?" they said. "Yes," said the antelope. "Then let him come in!" they said. Then he took him in. "How are things?" said the youth. "It is well," they said. "Sit down," they said.

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[7] Recorded in text by Franz Boas. Informant 8. Notes, p. 232.

[21] Informant 6.

"We told you to come here. The witches are working against you. They want to kill you. It does not seem good to us. Your own wife has given you up to them. She wants you to be killed to-morrow morning. It will be your last day; but it will not be so. This antelope will take you there where the witches are." Then he took him along and they came to some place where it was light above. Then the antelope said thus to him, "Up above there is a light. There is a door leading down. Go there. I am going to eat here," said the antelope. "I shall wait for you. I shall not go away." Then the youth went. He arrived there and above was a door (leading) downward. He listened to what they were talking about inside. He heard his wife. She agreed to give up her husband. They were going to kill him. He heard everything and went away. He went back to where the antelope was. "Let us go!" said he to him. "I heard everything." "That is good," said the antelope. "Let us go! Let us leave!" Then they arrived at the place where the game animals were. "There below!" said the antelope. Then they two entered. They questioned him, "Did you hear?" "Yes," said he, "I heard everything. To-morrow they want to kill me." "Now you will go there. When you arrive where you always lie down, at that place is a perfect ear of corn which your wife put down. Take the perfect ear of corn and throw it against the wall. Then go back into the room. On the south wall above is a hole. In it are your wife's eyes. Take them and drop them into urine and then put them back." Then he put them back. He lay down. It became morning. He was lying down. He did not sleep. Then he heard an owl arriving above. It entered the room again and at once went in. Then she took her eyes, but she was there forever motionless. It became morning and her husband arose. He entered the room and there was the owl. Its head was bent down. Then her husband called her relatives to see her. They killed her. The youth was saved. His own wife did not kill him. He forestalled her.

### VARIANT [22]

A hunter and his wife lived together. Every day he went out and killed a deer. His wife was angry because he killed so many deer. It made a great deal of work and she was late to her meetings. So she gave her husband up to the witches to be killed. He was to be carried off by the Whirlwind (dust sworls). They said, "The Whirlwind will meet him on his way to the mountains and carry him away." Next day he went hunting; he took sacred meal and asked the six directions for good hunting. He started to the mountain. Just that moment the Whirlwind came. He took tight hold of an oak tree, but Whirlwind lifted him off the ground. He held tight, and the wind stopped. He came home.

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[22] Informant 1.

It was night. His wife was not there. His dream had told him that when his wife was away she left a red (i. e., witch) Mother Corn [22a] in her place (in a human shape). The Mother Corn spoke to him, "Did you come back?" His wife had told Mother Corn to give him supper. After supper Mother Corn said, "Now we will go to bed." Because of his dream the husband knew that it was not his real wife. Late at night when she thought that he was sound asleep, she got up. He was listening. When he heard her moving he got up and took hold of her, and she became the red Mother Corn. He threw her against the door as hard as he could. Some kernels fell out. He went into the inner room. There was a little shelf in the wall, and on it were his wife's eyes. He took them and urinated, and dropped the eyes into the urine, as his dream had told him to do. He replaced the eyes in the niche and went back to bed.

Later he heard his wife coming on the top of the roof. He heard an owl fly down. It was in this form that his wife traveled. She came in. She went straight into the inner room (to get her eyes). She saw the kernels of corn scattered over the floor. She went to the shelf in the wall to get her eyes. They were changed since she left them; she could not make them as they had been. She could not leave that room.

In the morning her husband said, "I wonder why she has not come out from the inner room." So he called, "Come out!" She did not move. He said, "Why can't you come out?" He went in and there he found her dead. He took her out of that room and laid her on the floor of the outer room. Everybody came to see her but they could not take the manta off her face because she had owl eyes in her head. So her husband was saved. Instead of killing him she had died first.

## ARROW BOY, CHILD OF THE WITCH MAN [10]

In the beginning there was a woman all of whose children had died one after another. She said to herself, "Why is it that I can not bring up a child?" She prayed and said, "Kopishtaya, what can I do so that my children shall not die?" The kopishtaya came to her and said, "My poor child, do not cry. I will tell you what you can do. Fast for four days and at the end of that time go to the Flint Society and ask them for their help." She was happy and fasted for four days. At the end of the four days she went to the Flint Society and asked them to make prayer sticks for her. They met in the morning and cut the sticks and tied the feathers. When they had finished she said to herself, "I must go and take dinner to them." She brought dinner into their room and they thanked her. The chief of the Flint Society said to her, "If you believe, you shall have children and they will live." She took the prayer sticks and early in the morning, before sunrise, she planted them to the kopishtaya. As she was planting she heard singing. The kopishtaya came near and stood before her. He gave her a root for medicine. He said to her, "The reason why your children have died is because your husband is a witch man. He is killing his own children. You will have a child. Rub his body with this root for medicine, and he will live. Keep watch of your husband. He is trying to offer your baby to the witches. Watch at night. It will not be your husband beside you. It will be the Corn Mother he has left beside you in his place. He will be away at the meeting of the witches. Take hold of the Corn Mother and throw it against the wall so that it breaks in pieces. Go to the niche (where the prayer meal is kept). You will find his human eyes laid on the shelf covered with wool. Drop them into the pot of urine. When your husband comes home he will be in the shape of an owl. Lie still as if you were asleep, and in the morning you will discover that I have told you the truth."

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[10] Informant 2. Notes, p. 232.

[22a] See p. 77, note 2.

His wife watched at night. She threw the Corn Mother against the wall and dropped her husband's eyes in the chamber pot. When he came in he went to the niche to get his eyes. He found they were in the pot of urine and he had to keep his owl's eyes. He went to the Corn Mother and spoke to it, but it could not answer. He spoke to his wife, "Are you asleep?" "Yes; I was sound asleep. Lie down and I will spread your blanket." "No; I can't go into that room. Something is the matter with me." The kopishtaya had told that woman, "Do not tell your husband what I have told you, but send for the chief of the Flint Society to cure him." She told her husband he must send for the chief of the Flint Society. Her husband was not willing, but she took sacred meal and went to get him. He came in. The man was lying on his face with his eyes buried in his hands. He tried to turn him on his back. "What is the matter with you?" "I don't know." The Flint chief said to the wife, "Go and bring his sisters so that they will see what is the matter with him and there will be no blame for you." She brought his sisters. Her husband would not take his hands from his face. At last the medicine man took them away from his eyes. They were owl's eyes. He died and his wife wept and said, "What shall I do? I have a little baby and my husband is dead." They buried him and at night the witches had a meeting for him on the top of the mountain.

The kopishtaya came to the young woman that night and he told her, "I have come to tell you to offer sacred meal every day to the kopishtaya. Send for your brother to stay with you in the house for these four days until you send away the soul of your husband. At the end of that time send for the chief of the Flint Society. Tell him to cut the earth with the obsidian knife." She did as he had told her and at the end of four days the Flint medicine man came to the house. He cut the ground four times with the large flint knife.

Arrow Boy grew up. Every morning his mother offered prayer meal and he grew very fast. She never let him go out alone. When he was a little boy his mother said, "Let us go into the hills to hunt wood rats or rabbits. I will cook corn dodgers." She made the corn dodgers and wrapped them in corn husks. She filled the canteen and tied it on her back. They came to a rabbit hole and the mother and Arrow Boy took turns in digging it out. They heard the kopishtaya coming. He said to her, "What happened to your husband?" "He is dead." "That is better for him to die than for you to lose another baby. If he had lived it would not have been safe for your little boy. He will take care of you. Now your husband's people are trying to harm you because of his death. It is dangerous for you to stay in the village. Go outside and live with your son."

They went to White Bank and lived there in a cave. The boy came to his mother and said, "There is going to be a dance in Potsherd Village." His mother said, "Let us go together." Next morning they went to Potsherd Village. Arrow Boy said to his mother, "Watch carefully (for danger)." They came to Potsherd Village. On the north side the houses were built in two tiers and on the top story a man stood and saw them coming. He said to his family, "Look, who is that who is coming? She is wearing a black manta." The woman and the child came into the plaza. They came to the house on the second story and they received them there and the mother of that family gave them something to eat. She brought bread and stew and said, "Eat." There were two daughters in that family and they sat on either side of the boy. They loved him, but the boy was bashful and ran away. Another young man came in. He loved the mother of the boy, but his mother said, "No; I have my son. He is my only son and he takes good care of me and I do not need a husband." "If you come with me you will always eat venison for I am a great hunter. It is not far and you can see your son often." "Let me tell my son. If he wants me to go with you, we will both go; but I will not go alone." She spoke to her son. He said, "My dear mother, you have told me that all your children died and I am the only one that is left. How can you leave me now that I have grown a man? I want to stay with you always."

The father of the house came into the room. He said, "Are you in the house?" and the women answered, "Yes, we are in the house." The older of the two girls came to the father and said, "Father, I want to marry this boy." The younger came to him and said, "No, I want to marry him." The boy's mother said, "If my son wants to marry one of these girls, he may, if not, not. Let him say." Immediately the boy said, "I think I should like to stay here and marry one of these girls. Let us live in this house. Perhaps the kopishtaya meant us to live here always."

The boy married the elder of the two girls and lived there all his life. The younger sister loved him also. Whenever they could be alone together they played with each other and talked. The elder sister knew that they were together and she said, "I am going to die." She went into the inner room and placed a large basket in the center of the floor. She sat down in the basket crying. Her feet began to turn into the tail of a snake. She was crying and the tears were running down her cheeks. She was already a snake. The boy's mother came to look for her, but she could not find her. She went into the inner room and she found that her daughter-in-law had become a great snake.

She took sacred meal in her hand and went to the chief of the Flint Society. She said to him, "My daughter-in-law has become a snake. Come and restore her." He came and set up his altar in the inner room. He put the snake in the basket in front of the altar and covered it with an embroidered ceremonial blanket. He sang all the curing songs of the Flint Society but he could not restore her. She was a snake. He called all the men of his society and they took her to Gaskunkotcinako ("the girl's cave"). They left her there and people still take little pots to this place to offer to her.

## THE WITCH WIFE TRANSFORMS HER HUSBAND [23]

One night the witch wife asked her husband to go to the corral with her, and she turned him into a dog. She said, "Now you are a dog. Go wherever you please." He would not go; he dogged her steps wherever she went. She threw stones at him and starved him, but he never left her. Finally he went out to look for something to eat. He was so weak he could hardly walk. He got to some houses where he could smell food. It made him weaker than before. The smell came out through a hole in the ground. He went up to the hatchway and peeped in. He saw a pile of bones and paper bread in the room. He was so weak that he lost his balance and fell in. The people in the room heard him. "Who fell in?" they said. "Why, it's Bloodclot Boy!" The father of the house said, "Poor boy, give him something to eat, whatever is left!" They were sorry for him. They asked, "Are you through eating?" "Yes." "Come into the inner room." There were lots of people in there. They made him sit down in front. "Poor boy, don't worry," they said. The leader said, "We are not the people who transformed you into a dog. They are the people of the other side (witches). Your wife did that on the advice of the bad witches. She was angry that she had to be late for meetings because you brought home so many deer for her to prepare." They covered him with a white manta and they sang their songs to the accompaniment of rattles. Presently the object under the manta grew larger. At last it was as large as a man. They removed the manta and the man stood up. When they sent him back to his wife they gave him a magic crystal. They said, "Your wife will say, 'Give it to me.' Tell her, 'I will roll it to you. If you catch it, it will be yours.' When she picks it up she will be a snake." He did as they directed. As soon as she picked up the stone she became a snake. Her husband looked at her. She looked as if she were angry, and there were marks of tears under her eyes. He said, "Now you are a snake forever. You turned me into a dog and let me go hungry and thirsty. Now I have turned you into a snake forever. Nobody can turn you back. Your only food will be sacred meal and corn pollen. Go wherever you please."

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[23] Informant 1, as also preceding story. Notes, pp. 223, 232.

### VARIANT [17]

In Cochiti there were four sisters. They lived all together. The eldest was married. Her husband slept with his wife one night. Next night he slept with her sister. The third night with the third, the fourth with the fourth. When the fourth night was over he had slept with the four sisters. They were all pregnant. People talked about it. They said, "Wonder who lay with those girls?" Even his wife did not know who had made her sisters pregnant.

When their babies were born, all four were born at the same time. They were all very small babies and they looked just like the brother-in-law. People talked about this. They said, "The husband of the eldest sister lay with these girls." His wife heard this. "I didn't know my husband lay with all my sisters. He hasn't any sense." She was angry. "I shall do something to him." She had a medicine stone (*honiatacu*). She didn't tell anyone what she was going to do.

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[17] Informant 1. Notes, p. 223.

She went out with her husband, and they came to an arroyo bank. "Look, I found something pretty." "Let me see." "I found it." He liked it. She said, "Stand over there. You may have it if you catch it." She rolled it to him. He ran after it and caught it. As soon as he touched it he turned into a snake. She said, "Go off now! See if you come across any good luck. I didn't know you were treating me the way you did. Now all you can eat is corn meal and pollen." The wife came back to her house. She left her sisters. Nobody knew which way she went.[24]

## The Husband Who Was a Witch[9]

Long ago there were two sisters. The elder sister was married, and the younger sister used to go to grind with a friend who lived close by. They would grind at night and sing love songs. The younger sister noticed that there was something the matter with her brother-in-law. One day her sister was sick and she felt sorry to go and grind that night and leave her sister. She took her basket of blue corn and went up the ladder and down to the street. She said, "This time I will watch my brother-in-law, see where he goes and all that he does." She stood in a corner by a wood pile and rested her basket on the top. She saw her brother come up the ladder and go out. She followed at a distance.

At last he came to a high bank. She saw a light coming from a hole inside. Her brother went in. She stood outside and peeped in through a little window, listening. The room inside was full of witch people. She heard one of the women say to her brother, "Why do you come in so late?" "Because my sister-in-law stayed so long. I couldn't come till she left." "How is your wife?" "She is a little sick." "You must not care for your wife, care for me instead. Take this root and put it under her pillow before her sister comes home. This will make her worse." When she heard this, the sister took her corn to the house where she was accustomed to grind. She ground all night.

The husband took the root and went home. He put it under his wife's pillow. Early in the morning the sister got up and went up the ladder to her sister's. She set to work to get breakfast and sweep the house. When she was sweeping she moved her sister's pallet to one side and took up her pillow. She saw the root. She knew what it was there for. She seized it and threw it into the fire. Her brother-in-law sat with his head bowed. His wife began to feel better.

Night came, and the sister went out with a basket of blue corn and stood in the same place. Her brother-in-law came out and went to the high bank. She followed him. She stood outside and listened again. The woman said to her brother-in-law, "How is your wife?" "She is better to-night." "What became of the root?" "My sister-in-law found it and threw it into the fire. This made my wife better." "All right, I will give you the strongest medicine. Hide it from your sister-in-law." But the sister-in-law was listening. As soon as she heard this she hurried home and went to grind with her friend, and they were singing grinding songs and laughing. Her friend knew nothing about her visit to the high bank. When she was through she took the basket of meal, and went up the ladder and down into her sister's house. "Good morning, sister," she said, "how do you feel?" "A little better." She started breakfast and swept. She raised her sister, and moved the pillow. She found a big root there, and she threw it into the fire. The sister got up and began to work. Her husband sat with bowed head to see his wife get up! They ate their morning meal.

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[9] Informant 1. Notes, p. 233.

[24] This story is longer, but the informant does not know the rest.

That night, as soon as the husband left, the sister-in-law went to grind her corn. She stopped by the wood pile and followed her brother-in-law to the high bank. She stopped and listened. The witch woman said, "Here comes the boy, you are always late! What were you doing? I think you care more for your wife than you do for me. How is she?" "She is much better; she is up." "Is that so? What became of the root?" "My sister-in-law found it and threw it into the fire." "Next time I will be a great bear. I will come after her and kill her. To-morrow there will be a dance at the next pueblo. Tell her to dress herself and go with you there. Do not take her sister. On the way, where the road goes along the river, I will come out of the bushes and rush upon you and kill her." The sister heard. She went home before the meeting was over and climbed the ladder to her sister's house. She took sacred meal and went farther west and offered it to the six directions and prayed to the katcinas. She prayed hard. She asked the katcina for a stronger medicine than the witch woman had. When she had prayed the katcina came. They brought her the magic crystal and gave it to her, saying, "No matter if your brother does not want you to go, go. When the bear woman comes after you, throw this crystal at her; she will run on your sister's husband and hug him and they will roll and roll together until he is dead." She set off to her sister's. "Don't worry any more," she told her. "Your husband will be the first to die, not you and I."

In the morning the husband said to his wife, "Dress in your best costume. I shall take you to the other pueblo where they will dance to-day." She said to her sister, "Dress, and we will go together." The husband said, "No; she is to stay." But his wife insisted that her sister go with her. The sister dressed herself, and went with her sister and brother-in-law. They came to the river. The bear came out and chased them. The sister had the magic crystal which the katcina had given her. When the bear came, she threw it at him. He ran at her brother-in-law and hugged him. They rolled and rolled until he was dead. The bear was dead, too. So the husband and the witch woman were killed, and the sisters returned safely to their pueblo and lived there.

## THE TWO BROTHERS RECOVER THEIR SISTER FROM THE WITCHES [10]

Two brothers lived with their sister. The people wanted her to marry but she would not. She said, "My two brothers take care of me. I do not need a husband." She went down to the river for water. Boys were playing ball. As she came back with her jar full of water, the ball hit her on the chest and she fell down dead. The jar broke and the people went to her two brothers and said, "Your sister was killed on the way to fill her water jar."

The two brothers took her to their house. They kept her there over night and mourned for her. Next day they said, "What can we do? We shall have to bury our little sister. She can not come alive any more. She is dead." They buried her, and her two brothers stayed by the grave and guarded it. At night everyone in the village was asleep but the two brothers watched. They heard talking down in the corner by the church and four men came into the graveyard. The two brothers did not move or speak. The men dug up the grave and took the body out. They carried it to the other side of the arroyo and the two brothers followed behind. "We will follow them and see what they are going to do with our sister."

In a distance they saw a light shining out of a hole in the ground. The men carried the girl into this hole. It was the house of the witches. They laid her down in the center of the room. The two brothers listened outside. "We will see what they are going to do." Inside the room they unwrapped the blanket from around the body and they mocked, "Now your brothers are far away. They don't know anything about you and they can not help you." The witches brought her to life again. She sat up and cried for her brothers. The witch men mocked her and said, "Who will save you? Your brothers are far away." They seized her and were about to have intercourse with her. She cried out, "My brothers, dear brothers, help me!" Just then her brothers burst into the room. The witches fell back and left the girl standing alone in the center of the room. She embraced her brothers.

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[10] Informant 2. Notes, pp. 227, 233.

"Take me back home with you." The two brothers took their sister out and brought her back home. She was alive during the night and slept during the day.

### VARIANT [25]

The cacique had a daughter. As soon as she could talk she told her father and mother, "I never want to marry." As she grew up to be a little girl, she told her father and mother, "I never want to marry." When she was a young maiden she said, "I never want to marry." When she was of marriageable age many suitors came to ask for her, but she told them, "I will not marry. Do not have hard feelings against me." Valuable boys, good looking men, rich and of good reputation came to ask for her but she told them all the same thing.

At last a witch boy came to ask her. She said, "I will not marry; do not have hard feelings." He was angry. He asked the rest of the witches to help him bring trouble upon her. He said to them, "How shall I make this girl marry me, or how shall I hurt her in some way? Shall I find some love medicine that will make her marry me?" But they did not like the plan because if the girl was not willing and was compelled (by magic) she might later not take care of him as he would like.

One of them was related to the girl and knew her habits. He said, "That girl goes for water at a certain hour and at that time let the boys be playing shinny." The witch boy agreed, and they planned a game of shinny. They all agreed to play, and the boy who had suggested it agreed to find out just which hour the girl went to the creek. That evening the boys were ready to start the game of shinny. They were hitting the ball back and forth practicing and they saw the girl coming with her water jar. As the girl came near them the boys took the same road, hitting the ball back and forth across the road. The ball struck the girl. She was poisoned by the ball. She got always worse. At last she died. When she was buried the young men in the witch society planned to dig her body out. They took the body back to the cave where they had their meetings. The head witch prayed for power to bring the girl back to life. He sang. At last she moved. She stood up. Those who were there made her sit in the middle of the circle and mocked her, "When you were well and strong you had many good lovers and they asked you to marry. You always refused. You were put on this earth for this reason that you should take a partner for life. This is why you were born a girl. You were not put here to be single all your life. This time see if you refuse!"

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[25] Informants 3 and 4.

Her brothers had been watching her grave. They had seen the witches robbing it. They hid and followed secretly behind. They came to the meeting place of the witches. They entered. The head witch told the witch boy to take her as his wife. He said the girl would not come back to earth but would live underground (i. e., in the witches' cave). The brothers were listening. They heard their sister cry. The brothers said, "What shall we do now for our sister? Let us be men and go down and take our poor sister from them. There is nothing else we can do." The witches heard voices outside and they listened. One said, "Perhaps somebody is watching us." The brothers stood their ground like men and had courage to go down into the cave and rescue their sister. The witches that escaped came back to the earth, but most of them were killed underground. Those that escaped died soon afterwards, one after the other.

The brothers brought their sister back to her home and told her mother and father that they were the ones who had dug up her grave because they heard her crying there. They did not tell them of the witches. The girl lived a long time. She married. She did as the head witch had told her; she took a partner. She was fortunate and had a good husband, not a witch, and they lived happily. She had two boys and two girls. As she grew old and was called by our Mother, in the last hours of her life she told what had happened to her among the witches. She made confession. In her last hours after confession she told her girl friends that they should all marry; they were put into this world to have partners. If any suitable boy should ask them, they must take him and not refuse. That is our custom here.

## The Youth and the Witch [7]

Long ago. Ehe.—A youth went hunting deer here in the west. He went to hunt deer. Then night came. He came from the west. At some place there was a cave and it was light inside. The youth saw it. Then he spoke thus, "There," said the youth, "I shall lie down," said he. He went there to the cave. He arrived at the place where the light was. Then he said, "(You) inside!" "Yes," said (the one inside). Then a Yellow Woman was inside. "Come in, youth!" said she to him. The youth entered. "Sit down!" said Yellow Woman to him. She just took up a skull. She wanted him to eat it down there. "Eat!" said the Yellow Woman to him. Then the youth sat down. He was about to eat. He did not want to eat it. "Oh my! a skull," said he. "Oh my! I should not eat that kind of thing." Then the youth acted as if he were eating, but he was not eating. Oh my! he did not want to eat the skull and the brains which the Yellow Woman wanted him to eat. Then he acted thus (pretended to eat). He was not eating. He pretended to do so. "Oh dear," said the youth, "Oh my! She is a witch," said the youth. Then the youth was afraid of the Yellow Woman. He was going to go out. He was going to escape. He thought, "The Yellow Woman is bad, oh my! she is a witch," said the youth, "I never should eat dead men's brains," said the youth. "Oh my! she will give me food!" Then he said thus to the girl, "I want to ease myself," said the youth. Then the Yellow Woman spoke thus, "I think you will escape," said the Yellow Woman. He knew already that the Yellow Woman was a witch. Then he went out. The Yellow Woman spoke thus, "Let me," said the Yellow Woman to the youth, "let me tie him," said the Yellow Woman. Then she tied him. With a belt she tied the youth. He could not get away. Then the youth went outside. The Yellow Woman stayed in the cave. The Yellow Woman held him by the belt. Then the youth eased himself outside. He did not really want to ease himself. He only wanted to run away. He went out. Oh my! He was scared of the Yellow Woman. Oh my! she was a witch. Then the youth sat down. He was tied with the belt. Then he defecated a little. He untied the belt. He tied it to the excrement. Then he said thus to the excrement. He told it, "Please," said he to it, "try hard." Thus he said to the excrement. Then the youth ran away. Northward the youth ran away. There somewhere in the north the shamans were in a kiva. The youth entered. "Are you running away?" "How are things?" said he, "mothers," said he. "It is well," they said. Then the youth spoke thus, "Please," said he, "mothers, hide me! Oh my! Somebody is pursuing me," said the youth. Then he was hidden among the shamans there. After a while the Yellow Woman arrived. The Yellow Woman was pursuing him. Then the youth went out and ran away westward. The Yellow Woman spoke thus, "Did not a youth come in here?" said the Yellow Woman. "No," they said, "nobody has come in here," they said. "Yes, he has," said the girl. "No," they said. "Yes," said the girl. "Search for him," they said. Then the Yellow Woman looked for the youth. Already the youth had run away. Then the Yellow Woman went out searching for the youth. Already the youth had run away westward. Then there somewhere in the west were also shamans. Then the youth went in there also. "How are things?" said he, "mothers," said he. "It is well," they said. Then, "Please," said the youth, "hide me!" said he. Then the shamans hid him inside. Then the youth went out. He ran away. Then the Yellow Woman also arrived outside. She entered the room. "How are things?" said she. "It is well," they said to her. Then, "Did not a youth come in here? " said she. " No," they said. " Yes, he has," said she. " No," they said. " Then search for him! " Then she searched for the youth. Already the youth had gone out westward. She did not find him. Already the youth had run away to the south. There somewhere in the south were also other shamans, and the youth entered there also. " How are things? " said he, " mothers," said he. " It is well," said the shamans. " Please," said the youth, " hide me! " said the youth. " Somebody, oh my! is pursuing me," said the youth. Then the shamans hid him among themselves. Already the Yellow Woman had arrived outside. Then the youth went out. He ran away also eastward. Then the Yellow Woman entered inside where the shamans were. " How are things? " said the Yellow Woman. " It is well," they said to her. " Did not a youth come in here? " said the Yellow Woman. " No," they said. " Yes, he has," said she. " His tracks are here," said the Yellow Woman. " Here he went in," said the Yellow Woman. Then the shamans said to her thus, " Search for him! " they said to her. Then she searched for him. She did not find him. Then the Yellow Woman went out again. Already the youth had run away eastward. Then there somewhere in the east were the flint shamans. The youth arrived there. They were in the kiva. Then he shouted. " Come in! " said the flint shamans to him. Then he went in. " Please," said he, " mothers, hide me! Oh my! Somebody is pursuing me," said the youth. Then the shamans said, " Come here! " said the flint shamans. Then there was a spruce tree. They put the youth on top of the spruce tree. Then just below it they had a dish with water and medicine in it. The Yellow Woman arrived outside. She arrived. Then she went into the room where the flint shamans were. Then " How are things?" she said. " It is well," said the flint shamans. " Sit down!" they said to her. " Did not a youth enter here?" said the Yellow Woman. " No," said the leader of the flint shamans. Then the girl spoke thus, " His tracks lead here. I am pursuing him," said the Yellow Woman. Then the leader of the flint shamans spoke thus, " Search for him!" said he to her. Then she searched for him. The Yellow Woman went eastward searching for him. There was the dish with the medicine water in it. The Yellow Woman looked into the water and saw the youth below looking up from the dish in which was the medicine water. Yellow Woman saw him in the water from which the youth was looking up. She saw him and the Yellow Woman jumped into the water in the dish, in which was the liquid. Then the Yellow Woman went into the water and the flint shaman stirred it. He stirred it with flint and killed the Yellow Woman who was a witch. Thus the youth was saved. Far away somewhere in the east were the flint shamans, somewhere in the east. Then the youth went out. "Thank you," said he, "mothers. Now I am saved," said the youth. They put him out and from the east came the youth. He arrived here in the town at his house. He was saved. Yellow Woman did not kill him. The flint shamans killed her. They had greater power and killed the Yellow Woman who was a witch.

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[7] Recorded in text by Franz Boas. Informant 7. Notes, p. 233.

## THE WITCHES WHO WERE MICE AT NIGHT [10]

In those days people were starving. They took bits of old leather and put them on the hot coals and roasted them. They cut off the rawhide lacings from the corral posts and boiled them, and still the children were crying for food. They said, "How shall we get anything to eat?" They went out to hunt frogs and toads and water creatures. They brought them home and ate them. Again they said, "What can we get to eat? We might even take a burro. Our people are starving." The men who were still able to walk went out to round up a burro. They found one and they said, "How can we kill it?" They brought the burro to a high mesa and pushed him off. He was killed, and they took the meat. They sent one man ahead to the village with one hind quarter. The rest of those who had gone out after the burro made a great fire, for they were very hungry. They gave the man who carried the meat to the village a piece of the roasted meat, and he started home. When they had eaten, they took all the rest of the meat back to the pueblo. As they came into the village they gave out meat to the people in every house.

The witch people talked it over at night and they said, "We will go among the houses and whenever there is a little bit of corn we will pick it up." They all had little sacks which they carried with them. Every night they went from house to house and gathered up what little corn they could find. When they came to their witch house (at White Bank) they emptied their sacks till they had great piles.

In the village the little children were all dying and all the good people who were not witches. One witch man had a friend who was not a witch. He used to go to visit him and he saw that he always had plenty of blue corn. He said to himself, "I wonder how it is. In my friend's house there is always corn mush." The witch boy said to his friend, "Do you want to go with me to get corn? I will show you how we get corn all night." "I should like to go." "We'll go when it is quiet and everybody is asleep. We'll go into a house where there is corn. In the first room we will turn into mice. When we have come where the corn is, we will be human again."

The man of the house where the witches were accustomed to go said, "I wonder how it is that our corn disappears. It's all shelled off and there is nothing left but cobs. To-night I shall stay awake all night and see what is happening. Mice could'n't eat all this corn."

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[10] Informant 2. Notes, p. 234.

That night he did not sleep, and late in the night he heard a creak. The witches had come in. The man got up and took his fire-striking apparatus and went into his corn room and struck his light. He saw a whole circle of men and women shelling his corn. As soon as he struck a light they all became mice and ran off. Only the young man who was not a witch was left. "My poor boy, what are you doing here?" "My dear father, this is the first time I have been here. I came in as a mouse with the rest. They said this was where they got their corn. We were very hungry, and I thought I would get some corn too." "My dear boy, if you wanted some corn, why did you not come and ask me? I would have helped you." "But this friend of mine invited me to come with him." "You must not do that any more."

All the corn that the witch people had shelled the man gave to the young man. He was very glad of all that food and he took it to his house. He said, "It will feed my little children." He took it to his house and said to his wife, "I have brought grain." She was very happy. She got a great black bowl and poured in the corn and parched it. She remembered she had a few pumpkin seeds and she went into an inner room and got them. She mixed them with the corn and parched them all together. She put it all into a big dish and salted it. So they all ate. The father said, "How much water this corn makes you drink!" His wife said, "To-morrow I shall get up early and grind corn and make bread. We'll eat it as we used to do when we had plenty of grain." "Do not waste too much at once. Take a little at a time so there will be a little on hand whenever you want to grind." When she got through grinding she brought out a great black bowl and put it on the fire. When the water boiled she poured in blue flour and made mush. She began to get it cooked. The children were standing around waiting for it to be ready, for they were very hungry. Their mother said, "Wait just a minute; let me go and look for your spoons." She went and brought them (little gourds). Each one took his little bowl, and his little spoon and a little salt. As they took up their spoonfuls they took up a crystal of salt and bit it. So they ate the mush and they were saved from starving.

## THE MAN WHO FAILED TO BECOME A WITCH [26]

A witch was herding the sheep of a man of Bernadillo. A Cochiti herdsman asked for employment of the same sheep owner and was accepted. He went to the sheep country and met the man who was a witch. They herded together. They became acquainted and they told each other stories. The witch told many wonderful stories of the things that had happened to him. The other said, "I wish I could meet somebody who would tell me how to make these things happen to me." The witch said, "If you really want to find out, I will look for a witch. I will tell them to teach you." Again he asked the other, "Are you sure you really want to meet a witch?" "Yes." Finally the witch said, "I will go back to town and look for a witch." Before he left he said again, "Are you sure you want to be a witch? You would have all your wishes fulfilled. You would always get every animal you hunted, every girl you desired, everything." He said, "I want to be a witch."

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[26] Informant 4. The man from whom he had this tale is said to have known this unsuccessful aspirant to black magic. Notes, p. 234.

The witch came from the sheep country back to his own town, and went back again to the plains. He met his partner. He said, "I saw the witch headman, but he turned his power over to me. He told me everything I needed to know. I can tell you." He explained everything. At last he said, "I, too, am a witch. If you still wish to be a witch by Friday, come on that day, for that is the only day witches meet." On Friday evening the witch said, "Are you ready?" "Yes; I'm willing if there is no danger. Shall we run any risks about our flock of sheep?" "No; we shall come right back. The flock will stand still all night." At dark the witch knelt on the ground. "Put your hands on my shoulder," he said. "Shut your eyes and don't open them until you're told." He knelt by the hearth. The other put his hands on his shoulders and shut his eyes. Off they went. The other didn't know how they went; he did not open his eyes. Soon it sounded to him as if he had landed, but he was told they were going south to old Mexico. When they landed the witch said, "Are you willing to do as you are told?" "Yes." "You will not have great possessions of money and merchandise, but you will always have your wish." "Yes; I am willing." "We are here close by the door." They moved east a little way and a door opened in a bare open place and showed a great room inside. There were people talking and laughing there. The witch said, "When we go in, don't be afraid. Sit beside me. All the different peoples will be there: Mexicans, Indians, Navahos, Apaches, Comanches, Americans. Many animals will come out, whatever they were made witches by."

They went in. The table was set for a feast. People went back and forth setting out food, everything boiling hot. Again the witch said, "Don't be afraid. Everything is free to you." They took knives and forks and spoons and began to eat. When the man took a piece of meat on his fork, it was a baby's finger. He held it up; he nudged his partner. The witch said, "It is boiled already. It's not dangerous. Eat it." He ate it but he felt sick. After they finished, the tables were cleared. The outsider remembered about his flock. "Christ! Our flock will get scattered." "I told you not to think of your flock. I explained everything to you before we started out and now you name Christ. Is it that you want to back out?" "No." "You know I explained everything." "I will keep my promise."

A handsome man came out into the room; he had a fine moustache and on his forehead you thought you saw some horns. He said, "There is an outsider here. If he wants to become one of us he shall have his wishes." He went back. Next a handsome woman came out, she had pretty hair, fine clothes. She said, "There is an outsider here. If he wants to become one of us he shall have his wishes." The next one who came out was an ugly man with a big head and belly and little legs. The witch said, "But the next will be uglier yet. Don't be afraid even if he crawls all over you." The next was a great serpent that went crawling all around the room and when he came to the outsider he curled ready to strike at him. "Don't get scared," said the witch. The serpent crawled over his legs. Again the witch said, "Don't get scared." The serpent went away. Next came a he goat. He went around the room and smelled of each person. The outsider had an odor different from the rest. The goat got on his hind legs and tried to buck the man. "Don't get scared," the witch said. Again he bucked him, and again the witch said, "Don't get scared." The goat went away. The goat was the last.

When everything was over and the witches were saying goodbye the man who was being initiated said goodbye also and went out. His friend missed him and asked for him. He went out and found him. He knelt and the other put his hands on his shoulders, he shut his eyes and they flew off. As they were getting near home, the man who was not yet a witch remembered again. "For Christ's sake, hurry so that we will get home before our flock is stolen." As he said the name of Christ the witch threw him off and left him on the plains.

He picked himself up all alone and started to walk back. It was a long distance and there were no towns there then. He was very hungry and thirsty. It was east of Sandia. At last in six or eight days he got to camp. He found his partner there but the witch did not greet him because he had not done what he promised. The other decided to go back home; he was feeling bad. Soon after he got home, he died. He told the people, "I die because I promised to become a witch but did not keep my promise." That man died here in Cochiti.

## The Antelope Hunter Who Was a Witch[17]

Four men went hunting antelopes. One man gathered the party together, and his brother-in-law went and a third man and a fourth. They had been out several days. The others had already killed many antelopes, but the leader was a witch, and he used to go out by himself and build a fire. He was calling the Gewa Indians (a Ute tribe) to come and destroy his companions, but he did not succeed in his purpose. His brother-in-law thought, "I wonder why he always goes off at night. There is something wrong." Again that night when the witch thought his brother-in-law was sleeping he got up and went off. His brother-in-law followed at a distance. He heard the witch say to himself, "All this time I have not succeeded in what I desire." His brother-in-law thought, "This man is not thinking right. We had better go home to-morrow." He went to the others and said, "We had better start for home. We have killed enough antelopes." They started to get ready. That night the brother-in-law dreamed. He heard someone say to him, "Your side locks are too long. Cut them to-morrow at sunrise and you will be safe." In the morning he rose before sunrise and took a knife and was about to cut his side locks when the sun rose. The witch came up. He said, "Why are you about to cut your hair like that?" His brother-in-law said, "I heard someone in my dream last night tell me to cut it at sunrise and I would be safe." The witch said, "That dream is false. Do not cut your hair." He laid down his knife and did not cut his side locks.

The brother-in-law told the other two, "Go and get the burros." They loaded them and he sent them on ahead. "Go on, I am going to hunt a little and I will follow." The witch heard this. He was angry that they were escaping. "I have been calling my helpers until this noon and they have not come." The witch said to his brother-in-law, "It is Thursday now. We better stay this one day longer." They went out hunting. The witch said, "I will go off a little." His brother-in-law followed; he heard the witch say to himself, "My helpers have not come, my helpers have not come!" His brother-in-law thought, "He is thinking double thoughts." At last the brother-in-law saw them coming. There were lots of Gewa Indians. They made a circle just as if it were a rabbit hunt. They surrounded him. He was a tall man and he had a gun, but they closed in on him and took his gun. He was captured. They heard the witch screaming and they went after him and killed him. The brother-in-law fought them all. They could not overcome him. He heard them talking, but did not understand their language. He thought they were saying, " Shoot him." One pulled his arrow and it went through his stomach but it did not kill him. He stooped down and ran out from under the people's legs and escaped. He ran as fast as he could. He saw them way behind. He got to a place where many oaks were growing. He threw himself down. He lay there in hiding. All day he lay there. He was sick because of the odor of the warm blood. He fainted. The Gewa came in pursuit, but they did not find him and they all turned back.

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[17] Informant 1. Notes, p. 235.

In the late afternoon he woke as if he had been sleeping. He tore his clothes to strips and tied up his wounds. He got up. " Perhaps they have gone back. I will start for home." He cleaned himself and started for home. He came across some Mexicans herding. " Hello, friends! " " Hello, where are you coming from? " " From back below. I was hunting antelopes and my brother-in-law caused me to be shot. They killed my brother-in-law, I think. I heard him cry out. I think he is dead." " Let's go over to our camp." They took him in. They brought him halfway home. He got to Santo Domingo and the Santo Domingo Indians brought him home. When the people of Cochiti heard that the Gewa Indians had shot this man they got ready to go against them. They took the man to the Giant Society and made medicine for him and he got well. He told the people what had happened in the antelope hunting, how his brother-in-law had called the Gewa against them and had been killed, but he himself had escaped. So the witch was killed and the brother-in-law escaped and lived a long time.

## THE TWO WITCH MEN[7]

Somewhere in the southeast below there were three men. Two were not good and one was good. The two were witches. Once they asked this man if he did not want to eat green corn and green chili and apples. " No," said the man, "where are you going to get them now, in winter? Nowhere is anything green." " To-day," the two said, " you will eat them, we shall go and get them for you." " Where are you two going to get them?" " We shall not tell you. To-night, when we go to bed, do not get frightened. We are going to knock at the door. Then get up and open the door!" Now he heard them talking somewhere. He did not sleep. These two men were standing in the corner. Then they knocked at the door. He arose and opened the door and three coyotes went out. He did not see the two men. They had also told him to open the door when they came back and when they knocked. Then they arrived, at the door they knocked. He got up and opened the door and they were standing outside. They carried on their backs green corn and green chili and also apples. Then the two came in. They put them down and said thus to him, "There it is. Now eat." They were eating together for a long time.

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[7] Recorded in text by Franz Boas. Informant 8. Notes, p. 234.

At another time they also asked him whether he did not want to marry. The two knew many girls. "Yes," said he, "get one," for this man could not get any girls. Now he agreed. Again early in the night three owls went out. Then the two came back again. The two men were standing outside early in the morning. They spoke thus, "Come here! There is one girl. She will agree right away and will marry you. Take shoes and a manta. She will have no dress on." Then he went to where the Yellow Woman lived. "How are things?" said he to her. "It is well," said the Yellow Woman. "Sit down!" Then he sat down. He asked her and she agreed at once and soon they were married. Then the two men said, "Now you will pay. If you do not pay, your wife will die soon and you will not find any other. We have great magic power," the two said. He could not pay. He had nothing. Then his wife died. Again he could not find any other. These two men made fun of him.

## The Woodchopper and the Coyote [7]

There in the north a man and his son went for wood. They arrived somewhere and found wood. They stayed there and chopped it. Then they had enough. Then they let loose the three donkeys they had taken along. These men searched for the donkeys which had gone far away. Then he caught up with them. He walked behind them. On one of them a coyote was sitting. It was not a coyote, but he had made himself one. The man shouted. Then the coyote just turned around and got off. He did not want to go away, but he also walked behind. This man said to him, "Are you the one who took away the donkeys? Shame on you! Aren't you ashamed of yourself?" Then he took back the donkeys. His son was walking behind him. He said to his son, "Look, the coyote has taken away the donkeys." Then his son was going to throw a stone at him. The coyote became scared and ran away. The boy ran after him to kill him, but there was no coyote. It was a witch. Then they went along. They arrived in the west. Then they sang their song which they sang when something happens that is not good. The people in the town heard it. They knew by that song that something has happened. They took bows and arrows from here and went to look.

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[7] Recorded in text by Franz Boas. Informant 8. Notes, p. 234.

They met them. Then they told (the people) that they two had been scared. The people went to the place where (the coyote) was and shot the coyote with arrows. Then he died. On the following day they went to get the wood. They arrived here in Cochiti and then this boy became sick. They said the coyote had scared him, therefore he became sick. He also died.

## The Bears[7]

Hither westward a youth went hunting rabbits. Then night came. Somewhere there was light. Then he spoke, "I shall go there. I shall lie down there." Then he arrived. "Inside!" he said. "Heh," said two Yellow Women, "Come in," they said to him. Then he entered. "Sit down!" said the two. Two Yellow Women were there. "Eat!" they said, and gave him to eat. Then the Yellow Women spoke thus, "Our father is not here. He went to Cochiti. He will come and arrive soon. Don't be afraid," they said. Then their father arrived. He entered. At once he knew. "What have you two been doing here?" said their father to them. "My elder sister made him come in." "Indeed, my younger sister made him come in." "Where did he go?" they were told. "Indeed, he is inside underneath there." "Take him out from there." Then they took him out. Then their father said this to him, "Now eat! I brought lunch from Cochiti." Then he ate. He had eaten enough. Now he wanted to go. Then he spoke thus, "I will go," said the youth. "Go along!" said their father to him. "Go along, you will go now. When you arrive you will plant corn. Then when my daughters have given birth they will go together with their children. They will go and eat sweet corn." Then they went. They arrived below where he had his corn fields. They were eating. The youth went from here. He went to look and found two bears. Little ones accompanied both. He came back to tell here in Cochiti. Then the people went to kill the little bears. Then the two old ones went back to where they dwelt. They told their father. He became angry. The man went hunting again. Then somewhere he met the bear man. Then he said this to him, "Why did you allow them to kill your children? Now you also will die." Then he killed him also.

### VARIANT[27]

Arrow Boy was a great hunter, and brought much venison for his father and mother. He hunted every day. One night it grew dark while he was still in the mountains, and he slept there. Next day he came home. By evening he had reached White Banks, and he saw a light in the cliffs. "There must be somebody living here," he said. "I will stay here to-night. I will go over and see what light it is." He came close and saw two girls passing back and forth before the fire. The two girls saw him down below. "Who is that down below?" "Arrow Boy," the younger said to the elder, "Ask him to come in." She called to Arrow Boy and he came into the house. The elder girl said, "Where did you come from?" "I was hunting near by and I saw the light of your fire here. I came to find whose it was." "We live alone." The eldest said, "Sit down," and she brought him a stool and gave him food. The two girls were bear's daughters. They had taken off their cloaks and they were human girls. The girls asked, "What have you killed to-day? How hard a time have you had?" They talked kindly. They told him that their father and mother had gone to Cochiti because in Cochiti it was corn harvest time. They wanted corn for their family. They said, "Don't be afraid when they come in. They will not harm you."

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[7] Recorded in text by Franz Boas. Informant 8. Notes, p. 229.

[27] Informants 1 and 2, the former telling the story of an unnamed hero. Also Dumarest, 234

Early before the first signs of daybreak, the bears started home from the Cochiti fields. Those who lived far off (to the north where the bears come from) started for their homes, and the father and mother of the two girls started for their home. The girls heard their father and mother coming, and they recognized their voices. They put Arrow Boy in a skin and wrapped him up and laid him to one side. Soon they heard their father and mother stop at the bottom of the ladder outside. They dropped the loads they were carrying. The girls were standing ready with their soap-weed fibre ropes waiting for their father and mother.[28] The bear father came in first. His hair was standing up. The bear mother came in and her hair was standing up too. They did not stop in the outer room but went on into the inner room and came back in human form. Their father said to the daughters, "You must have done something wrong." The elder would not tell. The younger began to cry, "I didn't do it. It was my sister." The father said, "What is it she did?" The younger sister said, "My sister let Arrow Boy into our house." "Where is he?" The younger answered, "Wrapped in that skin in the corner of the room." The father told the girls to take him out of the skin. They obeyed. The father said, "Deer hunter, are you hunting around here yet?" "Yes." "You are welcome to my home. You are welcome to have supper with us." The girls set out wafer bread and all sorts of meat and corn. So he was invited, and ate supper with them. When it was over, the father told Arrow Boy,

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[28] To help draw up the corn they had brought.

"Whenever you are delayed on the hunt you are welcome here." The mother also said, "Any time you are delayed on the hunt, you are welcome here."

Next day Arrow Boy went home but he did not stay long. He was thinking of the girls in the cave. He went hunting again. After he had killed deer he went back to the girls' cave. Every day he did this; he went after game and then stayed at night with the girls. Soon the girls were about to have children. He always hunted for them now and took all his game to the bear girls. Arrow Boy did not tell of his experiences in the pueblo, but he never brought game there any more.

The bear girls both had children. The bear father told Arrow Boy, "If you are willing to make your home with us, you are welcome." Arrow Boy was glad of this, for he did not love his own home any more. He stayed with the bears. At last he said to the bear father and mother, "I will go back to the pueblo to plant corn for my children." So in the spring he went back and started a field of corn for the bears. His father told him, "Provide for your children; call us when the corn is ready in the fall."

Arrow Boy did not come back to the bears' cave after he had planted the field; he stayed with his own father and mother in the pueblo. The bears did not like this, and the bear grandfather said to his grandchildren, "When you go down to Cochiti to get the corn, you must bring your father back with you."

In Cochiti the field of corn was ready for the bears. Arrow Boy thought to himself, "When the bears come, I will call the people of the pueblo and tell them I have found bears in my field of corn and in this way I shall be rid of the bears." So when the corn was ripe he went to the bears' cave and told his children, "The corn is ripe. Come over and get the corn I have planted for you." He told them just which corner of the field was meant for them.

Next night when the bears had come down to get their corn, Arrow Boy went down to the field and found the bears there in the corn where he had told them to gather it. He went back to the pueblo and roused the people; he said, "I have found bears eating in my field." The people all came out and chased the bears toward the mountains. As they got close they heard one of the little bears say, "I shall be overtaken. I am too tired to go on." Then the grandfather bear took the little cubs on his back and carried them. The people came on behind, and Arrow Boy was ahead of all the others. The grandfather bear turned upon him and caught him in his arms and killed him. He ripped his body with his claws and took out his heart and carried it back to his home. So Arrow Boy was taken back by his children. Everybody wondered what they ought to do, but they did not know. So the bear children kept their father with them, and he never returned again to the pueblo.

## THE JEALOUS WIFE [17]

Near Uwashka there was a little village on top of the hill. A Cochiti girl used to go up there. She stole a man who lived at Uwashka. They were always together. When the man went to the fields the woman would follow a little apart. They were not ashamed. The man was married. He treated his wife badly. One day the wife said, "I think my husband is not doing right. I think he is going with another woman. He says I am going with other men, but I think it is he who is doing this thing." She said to her mother, "I am going over there to his fields." "For what, my daughter? What do you wish to see?" In the morning she saw her husband hiding under his dress moccasins sewed with sinew. He went out. She followed to see what he was doing. "I'm going, even if I get a whipping. I will find out what is happening." She went along the hill. She came in this direction. She met an old man. The man said, "Are you coming?" "Yes." "Where are you going, poor thing?" "I'm going over there where my husband is." "Poor thing, don't go over there." He begged her. "Something might happen to you if you go about all alone." She cried. He said, "If you want to follow him, come at sunset to Ha'ana (northeast of Cochiti). When it's a little dark lie under the trees by the road. You will catch them yourself. They always come along this road late."

She waited until dark and lay down under the trees. She heard their voices. She trembled all over. They were coming along just as if they were married. When they were near, she sprang up and ran to the woman. "It is because of you that my husband treats me badly. You are stealing my husband. You will see what you'll get for this. I will fight you." The man left them there, and the women fought. The wife saw the other girl had on the moccasins her husband had made. She seized one of her legs and ripped off the moccasin and tore it in pieces. They came along the whole way fighting like roosters. The wife lived by the church in Hĕna, the girl lived at Putiua. People at Cochiti heard the fight and they all came out to see what was happening. The wife's mother saw her daughter coming fighting. "Poor thing, poor thing, do not act in this way." "Mother, don't stop me. I caught them together. She'll see what she gets." "I didn't know you went out, my daughter." "I am just paying this girl back for all I've suffered from my husband because of her." They fought. "Now you can go.

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[17] Informant 1. Notes, p. 222.

I have paid you what my husband gave me." She picked up stones and threw them after her. Her mother was sad. "My daughter, I didn't know you went out there. If your husband and this girl caught you as you caught them perhaps I'd never see you any more." She went home. Her husband never went back to her again.

## THE WIFE'S REVENGE[4]

People were living at Tiputsa (Old Cochiti, across the river). There were two sisters, a father and a mother who lived together. The elder was married and the younger was stealing her husband. The wife noticed this but she did not say anything to her husband. She thought to herself, "My sister is stealing my husband. I shall keep my eyes open and watch." One day the war chief made proclamation for a rabbit hunt, men and women. In four days they were to hunt rabbits. The women made lunches to take with them. The husband said to his wife, "Stay home and grind." So the elder sister stayed behind and the younger went on the rabbit hunt. She came way behind all the rest with her sister's husband. They met up in the north at Shiwanatse (katcina place) for the hunt. They made the first circle and hunted. Every time these two came last, after the rest.

The elder sister was worried, alone at home. She was thinking how her husband and her sister were together all day. She thought, "What shall I do? I had better go and get a little bowl and fill it with clean water." She took it into the inner room and set it in the middle of the floor. It was midday. On the hunt the people were having their dinner. She looked into the bowl and she saw the two away off from the others under a cedar tree. She saw that her husband had her sister in his lap. She began to cry and say, "What shall I do? My sister has been doing harm to me. I shall take this big basket and put it down on the floor and in the middle of the basket I shall sit." She put down the basket and started to sing—

> I shall see if my husband and my sister will cry when they come back,
> When they find me turned into a snake.
> My heart is broken;
> Because of my sister I turn into a snake.
> O-O-O-O (sobs).

She turned into a spotted house snake, and that is why house snakes have tears on their cheeks.

When her husband and sister came home they spent the night without finding her. In the morning they found the great snake in the basket. She filled the whole basket. When her husband stepped into the inner room, the snake stretched out its neck and bit him. She killed him right there. Her sister came into the room; she stepped over her brother-in-law and the snake bit her. So she killed the two.

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[4] Informant 3. Notes, p. 222.

People went in and found her (the snake). She said, "Take me out of this house and put me somewhere where I can live always." The medicine men took her to Gaskunkutcinako (the Girl's Cave, a mile toward the mountains, where there is a picture of her). That is why we see so many of those snakes whenever we go to get sand for our pots. We take little pots out there to her for an offering.

### THE GIRL WHO DID NOT LOVE HER LITTLE BROTHER AND SISTER[17]

Their mother died, and left three children, a grown girl, a little girl, and a little boy. The elder sister did not like her younger brother and sister. She was not good to them. She was always off having a good time at Santo Domingo, and she did not feed them. People told her to take better care of her sister and brother, but she kept right on. She went with the men and stole other women's husbands.

The little sister took care of her little brother at night. She took him down the ladder into their house and slept in a little hole there. The people around the village fed them, but their sister never paid any attention to what they did. One night they came home to their house. There was nobody there, and the baby was crying. All night the baby cried. He was sick. A neighbor heard the baby crying and crying. She came in and said, "Where is your sister? She doesn't care anything about you. She is always away from home. Don't mind that she is not good to you." In the middle of the night the elder sister came in. She said, "You stupid children! Why didn't you stay somewhere and sleep?" "Where should we sleep? This is home. Brother is sick and he cries all night."

In the morning she didn't even feed the children. The neighbor woman came in again. "Did your sister give you something to eat?" "No." "That mean person! She doesn't even feed you. She has gone off again and the baby is sick." That night they thought the elder sister would come home, but she didn't come at all. The baby slept in the little girl's arms. The neighbor came in and went up to the little children. The baby was lying still in the little sister's arms. She went out again. In the morning the neighbor went in to take food for them. She said, "I guess the baby is better. He is not crying. Poor granddaughter, are you sleeping?" "Yes; he went to sleep and I slept too." The neighbor went up to the baby brother and moved him. He was already stiff. He had died. The little sister cried and cried. She said, "My poor little brother, you have left me all alone." The neighbor said to her, "Poor little girl! You have had trouble with your little brother. I guess your sister is a devil; she doesn't think anything about you." The sister never came home from Santo Domingo.

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[17] Informant 1. Notes, p. 235.

## The Eagle and the Baby [17]

A man and woman were married. Their goats increased. The man said to his wife, "Shall we move out of the pueblo so that we can care for a bigger herd of goats?" She agreed and they moved out to the east, along the river. After lambing time they put the little kids in their corral, and their son drove the mothers out to pasture on the mountain close by. While the family were busy in the house and the kids were playing alone in the corral, there was a noise. They ran out and saw that an eagle had taken a kid and had flown away with it. So the eagle carried off the kid. When they had forgotten about this, one day the mother missed the baby. He had crept out of the house. The eagle was hungry for meat and he saw the baby. He flew down and caught him in his claws. The mother heard a noise. She had not missed the child but she saw him in the eagle's claws high up in the air. The mother watched which way the eagle was flying, and followed running until she saw where he had gone. Then she returned. She called her husband to rouse the pueblo, and the people gave chase in the direction that the eagle had taken. They discovered the nest and heard the baby crying. The nest was on a ledge on the cliff high up. The husband made proclamation that he would pay anything he asked to anyone who brought the baby down. They had brought a long rope of soap-weed fiber and they promised the father of the baby that the next day they would climb to the top of the cliff and swing the rope to the ledge if the baby was alive. Early before sunrise the parents of the baby came to the top of the cliff; they could hear the baby still crying. All night they had not slept; they had prayed our Mother that they might get the baby down alive or dead. The people got there. They tied one man with the rope around the legs and waist and made a kind of basket to support him. They could hear the baby still crying. They stationed men along the cliff's edge to chase the eagles away with sticks if they returned while they were robbing the nest. The mother was crying that they might get the baby back alive. The man that they had let down over the face of the cliff got near and saw the baby playing in the nest; he had not been hurt or scratched. This is the way the baby was recovered. He gave him to the mother. The parents were very happy, and they sold their goats and returned to the pueblo where they would be safe. The man who rescued the baby would not take any payment.

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[17] Informant 1. Notes, p. 235.

The baby grew up and became a great man. He discovered many gold mines and things that brought wealth to his people. Whenever he found a gold mine, he turned it all over to the pueblo to be carried to the treasuries of Mexico and given to Montezuma and his family. Therefore Mexico used to have much gold, because it was taken to them from these mines.

## The Locust [7]

Somewhere in the southeast below there was a locust. She was singing. Thither a Yellow Woman went down to some place where she was. There she heard the locust singing somewhere. The Yellow Woman arrived there. Thus she said to her, "Your song is pretty, please sing for me. I will pay you four ears of green corn. I carry them on my back." The locust spoke thus, "That is not enough. I have many children. They will not be satisfied with this. They eat very much. Indeed, it is so." Then the Yellow Woman spoke thus, "You sing, I will pay you still more. Your song is pretty. It pleases me. Therefore I want you to sing. Over there below in the field, much green corn is standing. Take it as payment for yourself."

"All right," said the locust. Then she sang. It pleased her very much. "Now I have sung for you," said she. "Thank you," said she. "Take your children down." Early the locust and her children went together. Then Yellow Woman became angry. Many locusts had gone into her field. They ate all the green corn. Nothing was left. Yellow Woman also killed many.

## The Girl and the Grasshoppers [10]

Payatamu was playing his pipe in his squash meadow. Yellow Woman had a meadow of squashes also. She was watching her field when a grasshopper came along singing. The girl thought it was a pretty song. "Will you sing for me?" she asked. "I think it is a very pretty song." "What will you pay?" "You can go into my squash meadow and eat all you want. If I learn your song I can sing it to myself while I am watching my meadow." So he sang for Yellow Woman and got permission to eat all he wanted. But instead of eating just by himself, he called all the rest of the grasshoppers to eat what they wanted. They ate it all up. Yellow Woman began to cry and said, "I didn't say to eat it all up. I only invited you to eat by yourself. I told you to sing a song for me and in return I said you could eat what you wanted." She went and told her father and mother that the grasshopper had eaten up all her field. They came at once to see, and the girl got a good whipping. They took all her clothes off and drove her away.

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[7] Recorded in text by Franz Boas. Informant 8. Notes, p. 237.

[10] Informant 2. Notes, p. 237.

She went off crying. She heard somebody playing a pipe. It was Payatamu. When she came closer she heard the song—

I have squash vines,
Squashes! Look well at them.

When the girl came to the meadow she called, "Hello." He was on top of his shelter and he called to her, "Why are you naked? Why do you go around like that?" "It's because my father and mother drove me away. A grasshopper came to my squash vines and sang a song. I thought it was pretty and I told him to sing it again and I would pay him with my squashes. They ate them all up. That is why they beat me." "Don't worry, I'll dress you." Payatamu gave a long stick to the girl and said, "Do not feel sorry for me. With that stick, hit me as hard as you can." The first time she did this, a manta came out, and when she did it again a woman's belt. She did it a third time and there was a pair of moccasins, and the fourth time a white manta for her back. She put on her moccasins, next the manta, and then the woman's belt, and last she put the white manta over her shoulders. She said, "All right, thank you. Now everything shall be as you say. I'll go wherever you take me." Payatamu took Yellow Woman home. When they got to his house they went up the ladder. He called to his grandmother, "Here is Yellow Woman." "Bring her in, bring her in. Where did you find her?" "I brought her from one of the field shelters. When I was playing my pipes she came to my hut. She was naked and I dressed her. She told me that she would go with me to my house." The grandmother took her in gladly and they all lived together.

## CACTUS LOVER[17]

A Navaho girl had no lover among her people. She went every day to the mountains. The people said, "Where is it that she goes every day?" At last one of the men followed her. He tracked her to the mountains, and at last he came to the end of her foot prints. He hid himself near by. There was something covered up there. He heard talking. Pretty soon he heard an answer. They were making love to each other. Finally the girl got up and uncovered herself. She had been lying with her cactus lover (*yatapa*, a cactus). The man who had followed her came back and told the people what he had seen. That is why when we see yatapa, we call it "the Navaho girl's lover."

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[17] Informant 1. Notes, p. 225.

## THE WIFE WHO WAS CAST OUT BY HER HUSBAND [17]

At Fir Tree Pueblo lived a great hunter, but his wife did not pray nor remain continent to help him. The hunter knew this, and he made a plan to punish her. He said to himself, "I think this is the best plan." So one day after he had come back from a hunt, he called his wife to sit beside him. He said, "Sit down." She did so. The hunter asked her, "Are you willing to do whatever I ask you?" "Yes." "All right." He cut off her hair (i. e., so that it no longer showed the characteristic Rio Grande bang) and painted her face, and put on her a buckskin robe. When she was fixed just like a Plains Indian woman, he told her to go for water. She went to get her jar and her husband put it on her back. She returned to the pueblo with her water, and when her husband saw her coming he called out to the people, "A Ute Indian is coming into the pueblo. Pull up your ladders." They all hurried to do this. She got into the pueblo and found no ladders. She could not get into any house. She left the pueblo and went north.

She came to the Place of the Waterfalls and stayed there eight days. As she lay by the waterfalls the spray fell upon her and impregnated her. The eighth day she gave birth to a little boy. She took care of him and he grew fast. His mother made bows and arrows for him. She lay again by the waterfall, and again she had a child on the eighth day, a little girl. She had a great number of children—a boy and a girl, then again a boy and a girl. The eldest grew up and began to make bows and arrows for himself. He went hunting every day to provide for his brothers and sisters. The eldest girl also began to care for the family.

The boys and girls grew up, and the eldest boy and girl married. Each pair of these brothers and sisters married. The men hunted deer and turkeys, and the women cared for the houses. The eldest girl had a child, a boy. All the girls had children. The men hunted deer to get buckskin and the women prepared the meat. The men made many bows and arrows. Their sons grew up and began practicing shooting arrows.

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[17] Informant 1. Notes, p. 224.

They asked who their father was, but the mother did not tell. They continued asking but the mother would not tell them until they had plenty of bows and arrows. At last she began to think it was time to tell her children where she came from. She said, "You are strong and healthy and can fight and now I will tell you the story. I was living at the Fir Tree Pueblo and my husband asked me to sit beside him. He cut my hair in the fashion of the Ute women and put a buckskin robe on me and sent me for water. When I came back he called out to the people of the pueblo, 'A Ute woman is coming; pull up the ladders.' Therefore I could not enter any house. I came out of the pueblo to the Place of Waterfalls, and you, my eldest son, were born by the waterfall, and afterwards, all of you, my children. This is what my husband has done to me. It is time now to see who can be the meanest." The boys said, "We shall make war tomorrow on Fir Tree Pueblo." "It is for you to decide, my sons; if you are ready, it is well." "We do not want anyone to remain alive in the Fir Tree Pueblo. We shall destroy it utterly."

Next day all was ready and the sons went on the war path. They surrounded the pueblo. They called themselves Utes because of the name that had been given to their mother. The people of the pueblo did not know that they were surrounded, and by the evening they were all killed. The Utes threw the bodies of the dead, and the pottery, from the tops of the houses into the plaza. Corpses and potsherds were scattered everywhere.

A parrot had been kept as pet in the pueblo. She was frightened and flew into the innermost room and found a safe place. She stayed there till everything was quiet. Then she heard a baby crying and made up her mind to see if all was safe outside. She saw the corpses and the broken pottery, and she went in again. She heard the baby crying again. She found the baby on the cradle board behind the grinding stone. She flew to the cradle and said, "Dear baby, so you and I are left alone of all the pueblo? What shall we do?" She took hold of the cradle by the frame of the hood and dragged it over by the fireplace. The baby was crying. The parrot spoke to it, "Dear baby, let me see if everything is quiet outside." She flew about the plaza and looked down upon it. Everything was still, so she came back to the baby. She remembered that from one of the rooms their mother used to bring out piñon nuts, so she went to find where they were stored. She found them and began to crack the nuts. She took the meats out and chewed them and fed them to the baby. Every time the baby cried she got piñon nuts and took out the meats and chewed them and fed them to the baby. The baby grew, and in a few days began to walk. When she began to make sounds, the parrot taught her to talk. One day the parrot told her to take the water pot and put it on her shoulder. The parrot sat upon the girl's left shoulder and told her which way she should go. Whenever they went out the parrot always sat on the girl's left shoulder and directed her.

As the girl grew older she noticed the heaps in the plaza and asked, "What is that piled outside?" "Things are always piled up in a plaza." The girl said to Mother Parrot, "I am afraid of the things piled up outside." Always she kept saying this. At last the girl said, "I think it is better for us to go away and not live here any more." "Where can we go?" said the parrot, "there is nowhere for us to live and we were left here in this place." But she did not tell why they were left there. The girl said, "I am afraid." Mother Parrot used to look in the deserted houses for bits of cloth for clothing for the girl. She used to tell her stories so that she would not be lonesome.

The girl was grown and she was still always afraid of the heaps in the plaza. Finally Mother Parrot said, "All right, baby girl, we shall join some other pueblo because you don't want to stay here any longer." The parrot told her to put an extra piece of cloth on her left shoulder for her to sit on, so that she could tell her the way to go. The girl and the parrot started off. The parrot sat on her shoulder and said, "Ask me questions and I will answer." The girl said, "Mother Parrot, do not leave me, do not jump off my shoulder." They went down the river and came near Santo Domingo. The parrot said, "Daughter, why not join this pueblo?" "No, not here. It is too near. Maybe some day the man-killers will come again to our pueblo and follow us as far as this. Let us go farther south." They came to San Felipe. The parrot said, "We are quite far off now, why not join here?" "We are not very far yet. Let us go farther." "We are far already. I am afraid you are getting tired with your load." "No, you are not heavy. I am not tired. We can go farther yet." "All right, we will go farther yet." The girl was glad. Again they started. She said, "I'm not tired and you are not heavy. When we come to the right pueblo then we will join. I will tell you. I am strong." They went farther south and came to the pueblo of Sandia. As they came near, the girl said, "I think we had better join here. We are farther now." Mother Parrot said, "It is for you to decide. If you are willing, we will make our home here. If they admit us here, we will join them." They asked permission to join that pueblo and live all their lives there. They became Sandia Indians.

### VARIANT: "A LOVER"[4]

They were living at Potsherd Place. A man was a great hunter, and his wife was tired because he always brought home so many deer for her to prepare. She asked him to go out to the corral with her. She said, "Do you love me?" "Yes." "Stay right where you are." She scared him and he turned into a dog (from the fright). He ran off; the tears were running down his cheeks. She said, "Go where you please; be hungry. You won't get anything around here." He went off looking for food.

That evening he came to a place where the witches were cooking. He smelled meat, and as he was looking down the hatchway he lost his balance and fell in. He saw bones and meat in the inner room and heard people eating. The chief said, "That dog is not a dog, but a person. Bring him in. See who he is." They brought the dog in. They laid him down and covered him with a white manta. They danced around him, and when they uncovered him, he was one half man and one half dog. "He is the hunter; he has been scared," they said. They covered him again, and danced around him. He turned into a person.

The chief said to him, "Now it is your turn to do something to your wife." He gave him some medicine to use against her. He went out. They said to him, "Go and hunt." He hunted and took the deer home. When he came to his house, he called, "Hello." "Hello!" She was happy.[29] She said, "Sit down, my dear." When he was a dog, the man's mother and father had kept asking about him, "Where is your husband?" She would answer, "He is hunting," to put them off.

At night they were sleeping. She petted him just as if she had never hated him. In the morning when they got up, he said, "Do you love me?" "Yes." "Come over here and stand in front of me." He cut her hair and made her bald-headed. He painted her head red. "Now go to get water," he told her. She went; she put the water jar on her head. The people said, "Somebody is coming, somebody wild! Take up the ladders." They were scared and they ran to pull up the ladders. She went from house to house; nobody would let her in. She went to her house and went into the back yard. Her husband said to her, "Now let me see if you will have as good luck as I had. See if you can get turned back into a human shape, too. You have done me a wrong, but I returned." She cried as hard as she could cry.

Her husband gave her a bow and dressed her like a man. He gave her a quiver of mountain lion's skin, and put a man's blanket on her. Then he said, "Go off and see if you have good luck." She cried; she was ashamed. She was Yellow Woman. She went off and came to Apushu (one of the cliff dwellings). It was raining. She went in, and the rain fell down in little streams off the ledge and impregnated her. She had a baby, Water's baby. He was Payatamu. She went off to the Jicarilla country and lived there. And that is why the Jicarilla have such a pretty red skin (because her husband painted her head red).

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[4] Informant 3. Notes, pp. 223, 224. See p. 95.

[29] To recognize him, "because now she hadn't done wrong."

She had many children. They found out how her husband had treated her in Cochiti, and they made ready to fight. The chief said, "Get ready. Make bows and arrows." They came to Cochiti. When they got there, they killed her husband and everybody in the village, and broke up everything. There was nobody left but a parrot, and a baby hidden behind a grinding stone.

Parrot heard the baby cry, and turned over the grinding stone and found her. She said, "Poor thing, poor baby." She pulled her out and said, "I will look for food for her." She found piñon nuts. These she cracked, and chewed, and fed them to the baby. They lived there together. The baby grew up. The baby did not know how to get water. One day she asked, "Mother, why are you not like me? Why have you a long bill?" Parrot Mother answered, "I don't know why." Then she asked, "Mother, why are these bones of dead people around?" Parrot Mother would not tell. The girl grew older. One day she was grinding a little, and she made pinole and mush. She asked all the time, "Where are my real father and mother?" She was big enough now, so Parrot Mother told her, "Your father and mother are the bones that lie in the plaza." The girl was frightened. She said, "We must leave this place. We can not stay here by ourselves any longer." "All right. We will go. I can't walk, you will have to carry me."

Parrot sat on her shoulder and they started off. They came towards Old Cochiti (across river). Parrot said, "We'll stay here." "No, this is too near. If the enemies come again, they might find us." They went on to Santo Domingo. Parrot said, "We'll stay here." "No, this is too near. If those people come again, they might find us." They went to San Felipe. Again Parrot said, "Let us stay here." "No, this is too near. If those people come again, they might find us." Then they came to Sandia. Mother Parrot said, "Let us stay in this place." "Yes, I like it. It is far away. We shall ask if we may join their pueblo." The girl asked the chief, and they were adopted into the village. They stayed there. The girl grew up.

A man heard that she was there, and he came down and spoke to her while she was getting water. He was Opati (wife-stealer who lived in the mountains). He took her to his home. He said, "You have to make blue paper bread and sweet (sprouted) pudding. If you don't have this ready when I return, I will put you in the room with all my other women." She called the ants to help her and they finished everything. He came in with his deer and he found the blue bread and sweet pudding all ready. He thought that he could do with her as he had done with all his other wives, but he couldn't punish her. He said to her, "You are the first one whom I have brought here who has done as I commanded." He didn't punish her. They lived a long time together, and he brought deer every day. She never came back to the pueblo.

### VARIANT [30]

(A girl, disguised by her husband as a Jicarilla, became pregnant by water, and after the battle, the baby girl was left with Corn Mother and Parrot in Potsherd Place.) The baby girl grew up and Corn Mother [30a] said to Parrot Mother, "Don't let her peep through the door, for there are skeletons piled out-doors." She kept on growing. She said to Corn Mother, "I can not stand this place any more. Shall we go somewhere else to live?" "All right, my child, we will go back to Cochiti." "What shall I wear, mother?" "Let me go to the front room. Wait for me." Corn Mother went into the front room and said, "Great Butterfly from the skies, my daughter wants a pair of moccasins." He returned with the moccasins. Then she said, "Great Butterfly from the skies, my daughter wants a manta." And he brought the manta. Then she said, "Great Butterfly from the skies, my daughter wants a belt," and he returned with it. Then she said, "Great Butterfly from the skies, my daughter wants a white manta for her back, and a black manta for a shawl." He returned with these and threw them all down.

The girl put on the moccasins, the manta and belt, and the white manta and the black manta. Corn Mother said, "We shall start now. Take good care of us, my child, wrap us up well and in your hand take your basket of sacred meal." She put Corn Mother under her manta and Parrot Mother perched on her shoulder, and she started from Potsherd Place. She passed Whirlpool Place, Koashka, and went on across the river. As she was going down the other side of the river Buzzard met them. Buzzard said, "Are you coming, my little girl?" "Yes." "Are you coming to be adopted into this place?" He brought them to this place, Cochiti, and they lived here forever.

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[30] Informant 4.

[30a] See p. 77, note 2.

## THE GIRL WHO STEPPED ON THE SNAKE[10]

The people were living in Sacred Embroidered Manta Village. Powĭshka girl lived there. A snake said to its mother, "I am going to have a little walk." "I am afraid to have you go out, my child, for Powĭshka might hurt you. She has hurt many snakes." "I'll be careful." "All right." Snake went out. The mother kept looking out to see if it were safe. Snake was gone a long time, and the mother thought, "Perhaps my child was hurt."

Powĭshka girl said to her mother, "Mother, may I go to the fields? It looks so nice in the fields." "I am afraid to have you go out, for you might do some harm." "No, I won't; I'll just keep walking along the road." "Be careful." She started out and met the snake. Snake said to himself, "I am afraid; here comes Powĭshka." He got out of her way but she had seen him. She picked up some stones and Snake began to cry. She came near him and hit him with a stone. She didn't kill him, but she left him hurt. "She has broken my back," thought Snake, "How can I get home?" He began to sing—

Bowlegged Powĭshka girl,
Powĭshka, Powĭshka girl;
She kicked me, she broke my back,
Hi! Hi! Hi! (Exclamation of distress.)

The mother was still watching. She heard her cry and thought, "I am afraid. I think Powĭshka girl hurt my child. She is crying that her back is broken." She went to look for her child. On the way she heard him singing—

Bowlegged Powĭshka girl,
Powĭshka, Powĭshka girl;
She kicked me, she broke my back,
Hi! Hi! Hi!

When the mother got to the place where the snake was, she said, "You paid no attention to what I told you. Powĭshka girl has hurt your back." So the mother put her little snake on her back and went home. She said, "I shall go and tell her mother about it. She never gives her daughter advice." She went to the house of the girl's mother and told her that her baby snake was hurt. She said to her, "You must tell your daughter not to do that any more." The mother answered, "Why, she never pays any attention to what I say." Powĭshka girl never came back to her house, but that did not cure the little snake.

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[10] Informant 2. Notes, p. 231.

## VARIANT[17]

A snake was in the road. Powĭshka woman was travelling, and she stepped on it. Snake cried, and sang—

"Crooked legs,
Crooked legs,
You stepped on me,
You broke my back,
Ai ya! Ai ya!"

She got home, her mother said, "Why are you crying as you come along? What happened to you?" "Why shouldn't I cry? Powĭshka stepped on me." "You don't watch when people are coming. That's why you get stepped on." "But she just came along and stepped on me, that crooked legs!" "I've told you not to go right in the road. People are always going along the road." Powĭshka said, "I didn't see her. She was lying in the road."

## THE TIP BEETLE'S REVENGE[17a]

There was a boy who never obeyed his father and mother. Every little animal that came near him, he stepped on it, and when he came across a snake he threw stones at it and killed it. One morning he started to go out and his father and mother said, "Don't kill any little bugs or snakes on your way." But he didn't mind; he stepped on bugs and threw stones at the snakes. The spirits of the bugs and snakes were angry. They had a meeting at night and they said, "We can not stand this any more. He has hurt a great number of us." Some of them who sat in council had broken arms, some had broken legs, and many had suffered from the boy. They agreed one of them should hurt the boy. They chose the swiftest snake. He said, "I can't do it, he would kill me before I could run away. He is a very cruel boy." Then they chose the sand snake and said to him, "You are to bite the boy." "No, for he is very cruel. He would kill me before I could bite him." "All right." Next they chose the rattlesnake and said to him, "You must bite the boy." "I can not do that, for he is very cruel and he would kill me before I could bite him." They chose the tip beetle and told him, "You shall be the one to kill the boy." "How can I kill him? I am just a little bug. You are all bigger and more dangerous animals. In what way shall I kill him? But I will do as you say."

In the morning they said to tip beetle, "The boy will come down the river road, and on his way he will be killing the bugs." The tip beetle went down by the road; he saw the boy coming and he was picking up stones to throw at him. As the boy came close he lifted up a stone, but could not throw it. He kicked the tip beetle and just as he kicked him, tip beetle stood on his head and stung him right in the middle of his foot. The boy screamed, "Ouch!" He sat down and tip beetle went off; he didn't kill him. The boy couldn't stand up any more; his leg was all swollen up. He was angry and he kept on screaming. A man came along from his fields and asked, "What is the matter?" "I was about to kick a tip beetle, but it stung me on my foot." "Now you see what you get for being such a cruel boy. You'll see!" He carried the boy home on his back. By the time they got to his home, he was all swollen up and he died that night. So the little bug killed him.

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[17] Informant 1.

[17a] Informant 1. Notes, p. 231.

## THE MAN WHO WAS CRUEL TO ANIMALS[10]

Inside of Shipap there were four rooms. The first room was guarded by a mountain lion and beside him Masewa stood with a bow and arrow. If anyone came, no matter how far away, the lion heard it, and Masewa quieted him. The people sent a messenger, goatcini, to Shipap, and he knocked at the door. Masewa said to the lion, "Be quiet. Do not hurt him." He went to the door and brought in the messenger and took him to the room where the chief priests were. They went in, and stood in front of the altar. On each side they caused two men to stand, the tsamahia. Masewa said to them, "I shall take you down to the village and you will guard Cochiti." He took them down to the village and went back to Shipap. He came back into the house and went into the room of the chief priests. He stood in front of the altar and they caused two shin′auhia to stand in front of it. Masewa said to them, "I will take you down to the village and you will guard Cochiti." He took them down and went back to Shipap. He came into the room of the chief priests and they said to him, "Go to the people and tell them never to forget to believe in these four whom we have given them to guard the village."[31] Masewa went back to Shipap and went into the room of the chief priests. They said to him, "Sit down." After a while they heard a knock. One of the tsamahia had come back. He said, "Some one has died in Cochiti."

The man who had died had never believed in ceremonies or in living again after death. Whenever he saw a bird's nest, he broke the eggs and pulled down the nest. Whenever he saw a bug or a worm, he heeled it. His father and mother used to say to him often, "Do not be cruel to animals," but he paid no attention. One day he went down to the fields. In a tree he found a bird's nest. In it there were two eggs. He made holes in the ends and sucked them. They were red racer's (snake's) eggs. He came back to the village. At his own house he sat down outside to eat. They heard a great noise coming from a great distance. It sounded like the crack of a whip. It was a snake flying through the air. When the man opened his mouth to eat, the snake flew in. He fell down fainting. "Do not touch him! Leave him alone!" Everybody ran away and was afraid to touch him. The snake came out of his mouth carrying the two eggs and left the man dead.

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[10] Informant 2. Notes, p. 205.

[31] These four are protectors of the village and live in the hills around Cochiti.

Next morning the people in the village were preparing him for burial. The chief priests in Shipap sent their messengers down to the village to bring him where they were. They came to the house and took him out secretly. They brought him towards Shipap. As they were going, the man who had died saw that the road was well taken care of. It was all cleared of stones and growth. "There are a great many people to take care of this road." Farther on he saw melons growing. "See how beautifully they grow. You have to have a good heart and believe in everything." They came to Shipap and knocked at the door. All around he saw the principal men sitting with sad faces. Their smoke filled the room. The messenger said to him, "Look at these poor men, how sad they are. We want you to see with your own eyes how unhappy they are because of what you have done." The man saw it and wept. The cacique said to the messengers, "You must take him back to his own body or they will bury it. In the village they are already wrapping it." He said to the man who had died, "Believe in everything." The man who had died knelt down by the old men and asked them to forgive him. "I will not do these things any more." They answered him, "All right, my boy. Be good when you get back to your home." The messengers took him back to the village. They hurried along so as to get there before his body was buried. The chief priest had said to them, "When you get back to the village, throw him violently upon his body." And they had told the man who had died, "Do not be afraid. You will enter your body again and will be alive."

They returned and the man came back to life. He rose and his father and mother embraced him and were very happy. He was very thirsty and called for water. He called Masewa and O'yoyewa and others of the heads of the pueblo and told them what he had seen in Shipap. "The chiefs were sitting in Shipap with sad faces because of what I had done. They told me not to do these things any more and to believe in all the katcinas and medicine men." He always believed in everything after that. He grew to be very old and never wore clothes any more. They made him cacique and that is why we always have to have a cacique.

## The Cacique Who Visited the Dead [17]

At Cochiti the acting cacique died and two messengers were sent from our Mother to bring him to Shipap. He was a member of the Flint Society but the seeds had not been planted in him so that he had not yet been installed in the cacique's office.

The two messengers brought him along the road. In the other world they were waiting for the cacique. The messengers called out, "A man is coming." From inside the house they answered, "Welcome, you are needed here. It is not yet time for you to die, for the seeds are not yet in you for the cacique's office." They showed him an open place where he was to sit. While he was there, our Mother told him those things he ought to know, and how to take care of his people. One of the two messengers was impatient, and interrupted, "Are you not yet through telling him all you have to say?" Toward evening the two who went after his soul looked back to the place where his body was lying, and they saw that the people were preparing to bury him. He was lying ready for the burial. Everything he needed to know he was told in this place (in Shipap), and they sent him back hurriedly to the place where his body lay.

As they went along the road they came to a high steep bank. They told the cacique, "Look up, you will see a person standing on the top of the cliff. That person, when he was alive in this world was a bad man, so the war chief placed him in this place to dry up forever at his post." On each side were others, the threads of whose lives were cut off short before their time. They were always taken good care of till it was time for them to go on to live with the rest (in the other world, i. e., Shipap). The two said to the cacique, "Look to the south, do you see a woman coming with a skeleton in her arms? She is punished because she did not like her husband in this world.[32] Beyond her do you see people walking in pairs? These are the ones who lived a happy married life and had no trouble in this world. They have been reunited and are going arm in arm to the other world to be happy." So they showed him everything that comes to pass in the other world, that he might tell his people when he returned. When they had gone farther, they saw different people—men and women sitting in their seats of punishment. There were lions and wild animals chained so near them they could only take one step to turn around. All their food was a spider or a lizard that by good fortune came within their reach.

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[17] Informant 1. Notes, p. 205. For another visit to the underworld see p. 255.

[32] "Because she had taken another lover?" "It doesn't say."

They hurried along the road, for already the people had rolled him in his robes for burial. They got back to the place were his body was lying. The two took him up the ladder. They took him into the room. The soul of the cacique saw his body lying on the floor with all the people gathered about mourning for him. The two who brought him told his soul to go back into the body. But the soul was afraid of his body lying on the floor and the two tried to persuade him. At last they pushed him violently and the soul fell back into the body. He opened his mouth and spoke. The people were startled. They welcomed him. The two disappeared and the cacique did not know where they had gone. The people took off the body everything that had been put on him for his burial. He told the people all that he had seen on his journey and where he had gone during these few hours that his body had been dead. So the cacique who came back to life gave the people all that he had been told and he cared for them, and in this way he was installed as the cacique of the pueblo. He lived a long time and became very old. Death would not come to him (i. e., easily) a second time.

## THE MOTHER WHO MOURNED FOR HER DAUGHTER [17]

A mother had two daughters. One died, and she was left with only one. This girl grew many years, but she became sick. She gave her medicines and she called the medicine men to cure her, but she died. The father said, "I shall guard her four nights at the church." For four nights he stayed there, but nothing happened to the grave. The mother wept all the time and never forgot her daughter. She said she could never forget her. They had many dances in the village and her husband would come to take her to see them, but she would not go. She stayed in the house and cried all day. She did not take care of herself at all. She did not wash her hair, nor cut her bangs, and they grew till they hung down to her chin.

Her daughter had not gone to the place where all Indians go when they die because her mother was always weeping for her. The chief of the other world said, "Why can't this girl enter this place where we all are?" He chose two messengers to take her back to her mother. They were not to go to the village, but they were to let her mother know how she troubled her in the other world. They were to teach her that she should forget and not remember her daughter any more. The chief gave the girl over to the two messengers and he said, "Take hold of her body." The girl's bangs hung down to her chin and her face was dirty and covered with mucus. All the mucus her mother blew from her nose when she wept she blew onto her daughter's face, and when her mother no longer cut her bangs the daughter's bangs grew too. The two were told, "When you get to the next world you will find the mother is not sleeping. She will be awake and crying. Go to her and touch her with your finger." They went to the house and found the mother just as they had said they should find her. They said to her, "Are you sleeping?" "No." "Get up and look at your daughter. Maybe you don't love your daughter, for because of you she can not enter the place where we Indians all go. But if you love your daughter with all your heart, wash your body and cut your hair before daybreak. You will be washing your own daughter." They brought her up to see her daughter. She tried to go to her and embrace her, but she could not. She cried as hard as she could. Then she said, "I will do as you say, for I love my daughter with all my heart." She woke her husband and told him she was to wash herself. When her hair was dry, she told him to cut her bangs as she used to wear them.

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[17] Informant 1. Notes, p. 205.

When she had finished everything she was to be taken to the next world to see her daughter again. They came and told her, "Hurry up." The people in the village began to grind for her (i. e., they thought she had died). As the two took her along, on each side of the road there were many flowers. The chief saw her coming and said, "She is coming." Then he said to the mother, "We called you to see your daughter. You know how much trouble she had when you were crying for her, but now she is with us all. Keep your eyes open to see the people in this world." She went on farther. She saw them bringing two girls, and they were the two sisters (i. e., her two daughters). Here was her daughter who had died last all dressed and cleaned, because her mother had washed herself.

The two (messengers) hurried to bring her back, for the people in the village were digging her grave. As they started back, the chief said, "Don't be afraid of your own body." He said to the two, "Her body will be all wrapped up. Throw her on top of it and it will be alive again." They threw her on top of it, and she said, "Oh, what a terrible body this is!" She got up, all tied up as the body was. When she was alive again she told the people what had happened to her.

# IV. ANIMAL TALES

## Crow and Hawk[1]

Crow had a nest and she had been already sitting on her eggs many days. But she got tired of sitting there, and she flew away. While she was gone day after day, Hawk came by. She found nobody sitting on the nest. Hawk said to herself, "The person who owns this nest no longer cares for it. I am sorry for those eggs lying in that empty nest. I will sit on those poor little eggs and they will be my children." She sat many days on the eggs and nobody came to the nest. Finally the eggs began to hatch. Still no Crow came. The little ones all hatched out and the mother Hawk flew about getting food for them. They grew bigger and bigger and their wings got strong. So at last the mother Hawk took the little ones off the nest.

After all this time, the Crow remembered her nest and she came back to it. She found the eggs all hatched and the Hawk taking care of her little ones. One day she met Hawk out feeding with her little ones. "Hawk." "What is it?" "You must return these little ones you are leading around." "Why?" "Because they are mine." Hawk said, "Yes, you laid the eggs to be sure, but you had no pity on the poor eggs. You went off and left them. There was no one to sit upon them and I came and sat upon the nest and hatched them. When they were hatched I fed them and now I lead them about. They are mine and I shall not return them." Crow said, "I shall take them back." "I shall not give them up. I have worked for them and for many days I have fasted sitting there upon the eggs. In all that time you did not come near your eggs. Why is it now when I have taken care of the little ones and brought them up and they have grown that you want them back?" Crow said to the little ones, "My children, come with me. I am your mother." But the little ones answered, "We do not know you. Hawk is our mother." At last when she could not make the little ones come with her, she said, "Very well, I shall take this to court, and we shall see who will have the right to these little ones." Hawk answered, "That is good. I am willing. We will go to court."

So mother Crow took the mother Hawk before the king of the birds. Eagle said to Crow, "Why did you leave your nest?" The

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[1] Informant 1. Notes, p. 236.

Crow hung her head and had nothing to say. At last Crow said, "When I came back to my nest, I found my eggs already hatched and the Hawk taking charge of the little ones. I have come to ask that the Hawk be required to return the children to me." Eagle said to Mother Hawk, "How did you find this nest of eggs?" "Many times I came to this nest, and found it empty. No one came for a long time, and at last I had pity upon the poor little eggs. I said to myself, 'The mother who made this nest can no longer care for these eggs. I should be glad to hatch these little ones.' I sat upon them and they hatched. Then I went about getting food for them. I worked hard and brought them up and they have grown." Mother Crow interrupted mother Hawk and said, "But they are my children. I laid the eggs." Mother Hawk answered, "It is not your turn. We are both of us asking for justice and it will be given to us. Wait till I have spoken." Eagle said to mother Hawk, "Is that all?" "Yes, I have worked hard to raise my two little ones. Just when they were grown the mother crow came back and asked to have them back again, but I shall not give them back. It is I who fasted and worked, and they are now my little ones." The king of the birds said, "The mother hawk is not willing to return the little ones to the mother crow, and if you had really had pity on your little ones, why did you leave the nest for so many days, and now are demanding them back? The mother hawk is the mother of the little ones, for she has fasted and hatched them, and flew about searching out their food and now they are her children." Mother Crow said to the king of the birds, "King, you should ask the little ones which mother they will choose to follow. They know enough to know which one they will take." So the king said to the little ones, "Which mother will you choose?" Both little ones answered together, "Mother Hawk is our mother. She is all the mother we know." Crow cried, "No, I am your only mother." The little Crow children said, "In the nest you had no pity on us, and you left us. Mother Hawk hatched us and she is our mother." So it was finally settled as the little ones had chosen that they were the children of Mother Hawk who had had pity on them in the nest and brought them up.

Mother Crow began to weep. The king said to Mother Crow, "Do not weep. It is your own fault that you have lost your children because you left the nest. This is the final decision of the king of the Birds that they shall go with the Mother Hawk." So the little ones stayed with mother Hawk, and Mother Crow lost her little children.[2]

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[2] This judgment would hold good in human society too. If a mother neglects her child and another takes him in, even if the mother comes back and claims him she would not be likely to get him back.

### VARIANT[3]

On a high bank two crows had nests near each other. They used to go hunting together. One stayed away a long while. Her little ones suffered from hunger. When the other crow came back with her food she fed her own children and then she used to go to the children of the other crow and give them food too. They grew stronger and they knew this other crow as their mother. As they grew up, they got used to the other crow in their mother's place.

At last their own mother returned. Her little crows had already flown from the nest. She said, "I wonder where my children have gone. I have brought buffalo meat for them." They were at the neighbor crow's nest with the other little crows. The mother passed by where they were all together. Her little crows said to their foster mother, "Look, somebody is going to our nest." She answered, "That is your mother, children." "No, she is not our mother. You are our mother." The (newly returned) crow went to the other nest and said to the other crow, "I've come after my children." "Did you remember your children? I shall not return them to you for I have brought them up." "But I was the one who laid the eggs. I made them in the nest." "I suppose it didn't hurt your children to leave them alone all this time. I cared for them. I won't give them up." "I will have them back." "I won't give them up." "I will have the judge settle this between us." "All right, we'll see who will get back these little ones." "I won't ask here. I will ask way across to the south where the king is."

She went off crying. The little crows that she had hatched did not want to go back to her, so they stayed with the mother who had brought them up. The mother crow went off and flew south. She got to the king's house and there was a soldier outside. "Do you want the king?" he asked. "Yes." So the soldier said to the king, "King, they want you out-doors." The king said to her, "Who are you?" "I am Crow." "What is it?" "I am bringing suit. Another crow has taken away my children." "Is that so?" The king brought her inside. As she went in, they told a soldier outside to go for the other crow and all the children. He brought them into the king's house and told them to sit in a row. The king said, "You are ready now. Here are the children of both; it is your turn to answer whatever I ask." He said to the little crows, "Which is your mother?" The little crows said, "This is our mother." The mother that had left her children spoke up and said, "She took them from my nest when I was away hunting." Her two little crows said, "We don't know her as our mother. This is the only mother we know. She fed us and brought us up. She is our mother. It was just yesterday this (stranger) crow came back. She came to get us and wanted to take us to her nest. We don't know her as our mother. This mother that came with us brought us up. We know her as our mother." So the crow took the two little crows away and kept them as her own children.

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[3] Informant 2.

## COYOTE AND BEAVER EXCHANGE WIVES [3]

At Amatsushe they were living; Old Coyote and Old Coyote Woman lived on one side of the hill and Old Beaver and Old Beaver Woman lived on the other side of the hill. They visited each other every night. One night it was snowing, deep, and Old Coyote said, "I shall go and invite my Brother Beaver to go hunting." He said to his wife, "I'm going to Old Brother Beaver to tell him that we shall go hunting, and make plans to exchange our wives." He went over. When he got there, he called, "Hello." Beaver answered, "Hello, come in and sit down." They sat together by the fireplace to smoke. Coyote said, "I came to tell you we are to go hunting. If we kill any rabbits we'll bring them to our wives. I shall bring mine to your wife, and you shall bring yours to mine." "All right." "You must go first." "No, you go first. This is your invitation; you invited me." "All right, I shall go early in the morning."

He said to Old Beaver Woman, "In the morning I am going hunting for you." "All right. I shall sing the song so that you will kill many rabbits." Old Beaver Woman started to fix the supper. She wanted it ready for his return. He went for the whole day. It was evening, and Old Coyote did not come home at all. Old Beaver Woman waited and waited. She started to sing her song. She was sitting near the fireplace and she sang,

> Old Coyote, old Coyote, come sleep with me,
> Come have intercourse with me,
> Ai-oo-ai-oo (supposed to be imitative).[4]

Old Beaver said, "What are you singing about? He won't kill anything, for he isn't any hunter." Coyote killed nothing and Beaver Woman waited and waited but Coyote never came.

Next day it was Old Beaver's turn to go hunting. He went to tell Old Coyote Woman that she must wait for him, for he was going to hunt rabbits for her. "All right," she said. He went and he killed so many that he could hardly carry them. In the morning he came back to Coyote's house and came in saying, "Old Coyote

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[3] Informant 2. Notes, p. 236.

[4] Much laughter.

Woman, here are the rabbits." She took them and said, "Thank you, thank you, Old Man Beaver." They went straight into the inner room and Old Man Coyote was left by himself in the front room. He was very angry. They gave him his supper. When he had finished they went in to bed. Old Beaver Man started to have intercourse with Old Coyote Woman. Old Coyote Woman cried out, and Old Coyote called out, "Old Beaver, don't hurt my wife." Old Coyote Woman answered, "Shut up, Old Man Coyote! It is because I like it that I am crying out." When he had finished Old Beaver Man came out and went home. He said to Old Coyote, "We won't keep bad feelings against each other; this was your plan. I shall always wait for you at my house whenever you want to visit me." They went back and lived there, and they were as good neighbors as ever.

### CRANE AND GEESE [3]

The Geese were living at Goose Village (up north). The Cranes lived lower down the river. When the Geese flew down the river they would meet the Crane at his house. One of the Goose Girls said to herself, "I wonder what this Crane always does. I'd like to live here, too." She flew down and met the Crane. "Hello!" "Hello!" "What are you doing down here?" "I am fishing." "So you always stay here?" "Yes." "All right. Would you like to marry me?" "Of course." (Goose:) "All right. When we get married I will take you to my home." "I don't know your home." "That won't matter. I'll take you there." (Crane:) "Let's stay four days here and when those days are up you can take me to your home." So they were married.

The Crane fished and he got great big fish out of the river and they had lots for breakfast, dinner, and supper. The Goose Girl said, "I never did like fish. But now we are married I'm getting used to eating them." "What is the food you eat?" "When we go down the river we fly to Cochiti and in their fields we pick up the scattered corn. But sometimes we have trouble. Some of our people get killed down in that pueblo."

The four days were up and the Goose took the Crane to her house. It was way to the north where all geese come from. As they saw them coming one of the goose women went running to the goose mother's and father's house. "Come out and see! Your daughter is bringing somebody home. He has the longest legs and the longest neck and the longest bill you ever saw." The Goose Girl brought him to her house. She said, "There's my house." She went in first, and said to her father and mother, "I am bringing you a son-in-law, for I am married. Please receive him with all your hearts." Crane went in. They greeted him and gave him a stool to sit on. Goose Mother said to her daughter, "What can we do? We can't do anything for you any more for you are married. You didn't even let us know." "As I went down past where Crane lives I got acquainted with him and I married him and we had a good time. We never have seen Cranes like him around here." His mother-in-law said, "Whatever you used to do down there, here he is to go out and hunt." Crane said, "All right, I shall go hunting. The river is far away, but I can be back soon." Next morning Crane said, "I'll go hunting now." Goose Girl said, "I'll go with you." They both went. The people began to make fun of her; "What a long-leg, long-neck, long-bill she has going along with her. What a long-leg, long-neck, long-bill, but a little tiny belly!"

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[3] Informant 2. Notes, pp. 236–237.

In the afternoon they came home. As they got to the top of the roof they threw down lots of fish. The Goose people came out to watch and see the great feast they had brought. They all began to sing, "What ugly creatures they did bring." They had not known fish before. They took them in and gave the fish to her mother, and the Goose Girl said, "This is the food I eat when I'm down below at the river." As she put them down her mother was frightened. "Horrors! How would I ever eat such stuff as this!" Her daughter said, "Don't say that, mother. I'll do the work to get them ready." Crane began to cut off the fishes' heads. As he cut them up, Goose Girl put the big pot over the fire, and poured water in, and when it was boiling she dropped in the fish. When it was cooked she poured them into four bowls and set them on the floor. She called her father and mother and they began to eat. Her mother said, "Oh, my, how they smell!" Her daughter said, "Don't say that, just keep on eating." Her father held up the skin of a fish and looked and looked at it. He couldn't make out what it was. He took all the skin off and then the mother began to eat the white meat of the fish. She liked it. She said to her husband, "Just keep on eating, old man, you'll soon get to like them. It tastes quite good and it's very tender meat." So they both got to like the fish meat. The mother-in-law said to her son-in-law, "You must go out hunting to-morrow again." The Goose Girl said, "We'll both go hunting along the river again. We'll bring more yet next time." (Mother) "But how does he kill them?" (Goose Girl) "He goes into the river and all day he stays there fishing."

They came home with more fish than the day before. The Geese said, "I wonder what creatures they are that they bring home such lots of." Whenever they boiled or broiled them in the coals the Goose Village smelled them cooking. Crane said, "All right, father and mother. We better go back to my home. This is so far from the river. If you will come down there I'll wait there for you." "All right," said the father and mother. "You are both married now. Go to your home and stay there in your house. Perhaps sometimes we'll go down and see you both."

They went back to the river where the Crane lived. They had a little crane baby. When it had grown to be bigger his father said, "You must go to your grandfather and grandmother and take them some fish." His father went to the river and got a great many fish. He put them on his little crane son's back. "Fly off until you come to your grandfather's and grandmother's. When you get to their house, tell them, 'I am your grandson'." So he came to the house, peeped in through the door, and called, "Grandmother!" "Who is that calling in for me?" He went in and said, "I brought you fish, my father and mother sent me over. I am their child." His grandmother said, "Oh, are you their child? Thank you that you have grown up." "Yes; I am your Goose daughter's child. Grandmother, I am going home this evening." "All right. You must be very careful on the way." He came back to his father and mother and lived with them always.

## BAT BOY[5]

A chief had two daughters. The eldest was Turquoise Girl, and the younger, Corn Tassel Girl. They went to the river to get water. As they were coming, they heard some one singing. The elder said, "Listen!" they heard the song,

Turquoise Girl, Corn Tassel Girl,
Come to my meadow of squashes[6]
And gather all the blossoms,
Take them to your father and mother,
And make a great soup for you all.

The elder said, "Do you hear that song?" "Yes, I hear it. He is calling our names." "Shall we go across the river?" "Yes, let's find the boy who sings the beautiful song. He is playing the pipe." "We will go to look for him." They took off their shoes and left them at the edge of the river and went across. They pushed through the bushes and looked and looked, but they could not see anybody. At last they came to a little shelter-hut, and saw him sitting on top, singing. He had on fringed leggings and moccasins and a man's black manta-shirt. His face was painted red, and on his head were downy eagle feathers. He was playing a pipe. They said, "Hello," and he answered, "Hello, Turquoise Girl and Corn Tassel Girl." "Are you the one who is singing the song of your meadow full of squash blossoms?" "Yes," said Payatamu, "Come to my squash meadow and gather blossoms to take home to your father and mother." They went to his fields and they played together, gathering the squash blossoms.

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[5] Informant 6. Notes, p. 237.

[6] Or pumpkins.

Afterwards they went to his house. He lived in White House which was only a little place. His old grandmother was there. They went up the ladder. Everybody was laughing at them. "These two girls are foolish to take such a boy," they said. He called to his grandmother, "I am bringing two girls, Turquoise and Corn Tassel; I am going to marry today." They went in, Turquoise Girl first, then Corn Tassel, and the boy last.

He went straight into the inner room. The girls sat down. He came out; he was half bat (on median line). They were ashamed. The grandmother told Corn Tassel Girl to grind blue corn and Turquoise Girl to grind sprouted wheat. When they had finished Turquoise Girl put a big bowl in the fireplace and filled it with water. Corn Tassel Girl brought the bowl of meal to stir into the water. They poured in the corn and wheat and mixed them. It soon boiled, and then cooled. They took it off and emptied it into smaller bowls for the evening meal. At supper time the grandmother set the bowls on the floor and they helped themselves. They had a good time. Bat Boy drank and drank; he ate too much. When it was time for bed that night, the grandmother said to the girls, "Don't pinch my grandson." They went to bed but they would not sleep with Bat Boy. When his grandmother was sound asleep, and the Bat Boy, too, had shut his eyes, Turquoise and Corn Tassel got up quickly. They pinched Bat Boy as hard as they could. He burst. They ran out and went to the river, took their water jugs and went home. They took their squash blossoms with them. When they got home they gave them to their father and mother. Their father said, "Where were you yesterday and today?" "Payatamu took us to his house. He gave us these squash blossoms." "Thank you," said the mother. So they gave her the squash blossoms.

## THE FROG WIFE[3]

When the people first came to live in Cochiti a girl went down to the river to get water in her water jar. She saw a handsome man sitting by the other bank. He asked her, "Did you come for water?" "Yes, I came for water." "Come across the river, and I will take you home with me." "How can I cross the river? There is lots of water." "Take off your moccasins and put them in your manta and bring them with you." She took them off and went across the river. As soon as she got across, and came close to the boy, she put on her moccasins again. "Are you ready?" "Yes." They went a long way through the arroyo. The girl began to be very tired. She said, "Perhaps your home is very far away. I am very tired." "We are almost there. It is just up at the top of this high bank and on the level ground above." As soon as they got up he said, "Look over there. That is the village where I live. We'll go straight into the plaza. On the east side on the second story, in two rooms is my house." They went up. They came to the hatchway, and he called, "Grandmother, here comes in a daughter-in-law. Will you welcome her?" "With all my heart I will welcome her." They told the girl to sit down and the grandmother gave her food. Night came and they went to bed. After they were in bed, the grandmother said, "I'll get up again and shell some corn for my daughter-in-law, so that she can grind early in the morning." Afterwards she said, "Daughter-in-law, I have shelled corn for you to grind early in the morning."

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[3] Informant 2. Notes, p. 237.

The daughter-in-law rose early in the morning and began to grind. She broke off the husks and took the corn out of the grinding stone and parched it. She put it back in the grinding stone and ground it till it was fine. As she was grinding the boy went out to hunt. The girl put the big bowl on the fire, and poured water in, and stirred in the flour till it was thick and she made hard mush. The boy brought in rabbits. She roasted them on the fire. The grandmother was very happy and she said, "Granddaughter, what a good breakfast you can make. This tastes very good." In the evening the grandmother shelled more corn ready for the girl to grind early in the morning. Early in the morning she rose and ground the corn as she had the day before. The boy went out hunting and they continued four days. The grandmother shelled more corn and said, "Here is more corn for you to grind early in the morning." Early again, she got up and began to grind. As she ground, it seemed to her that the corn was as hard as stone. She could not break one kernel of it. She began to cry. The grandmother heard her and said, "What a beautiful song my daughter-in-law is singing this morning!"

*Wa! wa!* (the frog's call)
Down at the river are many lovers,
For that I am homesick,
*Wa, wa!*

She remembered the village where she had lived so happily, and she said to herself, "I am homesick for the river again where there are so many lovers. Before daylight I shall go back there."

In the morning before her grandmother was awake she went to get her moccasins, and as she went past her grandmother she lifted her leg and urinated over her. She went out. Presently the grandmother called her daughter-in-law, but there was no answer. She got up to look but she had gone. She had gone back to the river, and she lived there forever (as a frog, or toad).

## Lion and Grizzly Bear[1]

Bear and Lion had a contest to see who was the strongest. The queen of the animals wanted a man frightened who was always disobedient to his people. She wished him put back into the right road. She asked all of the animals which one of them would be willing to take the risk of frightening this man in order to put him back on the right road. Grizzly Bear said, "I will take the risk of frightening this man in order to put him back on the right road." The queen said, "I am afraid of you because you are so fierce. I am afraid that you will do him harm, and not just put him on the right road." But at last she consented.

Grizzly Bear set out for the mountains. He was not to do the man any harm but only frighten him. The bear found him, and he went against him, but instead of just frightening him he killed the man. He took word back to the queen. He said, "I have done as you told me." "How did you frighten him?" "I killed him." "What did I tell you! I told you that was what you would do, and I told you not to kill him. Now you will be punished for this." "Well, if anyone is stronger than I am and can punish me, let it be so!" So the queen called the Lion and told him that he was to kill the Grizzly Bear. They started off for the mountains. The power the Bear had was taken from him and given to the Lion. They fought. The Lion roped the Bear with his tail and climbed up the pine tree with him. The Lion split the pine tree as he climbed up and put the Bear in the split tree to dry up. So the Lion killed the Bear. Lion took the dead Bear back to the queen and she was very thankful, because the Bear had no control over himself when he was angry.

### VARIANT[7]

In the mountains the lions and bears had a contest to see which was the strongest. Grizzly Bear refused to come to the council and the Bear Chief said, "Go tell him if he doesn't want to come to say so, so that we won't have to send for him again." They went to him saying, "We will see what we will do if you are determined to refuse." But he would not come.

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[1] Informant 1. Notes, p. 238.

[7] Informant 3.

Bear Chief said to the Lion, "Tomorrow go to Grizzly; attack him and kill him." "All right. I will do what you tell me to do." Bear Chief said, "Tomorrow, early, watch the sun, and just as soon as it comes up, attack him." As soon as the sun appeared, they jumped to fight each other. They fought and fought. Lion killed Bear and split him down the median line. Bear Chief told Lion who had killed Grizzly Bear to hang the carcass on a pine tree. He said, "Nobody shall eat him. He was a bad bear, he did not do right."

The animals went hunting down by the Painted Cave. They held a council to decide on the next day's hunt. They stationed Lion at the mouth of the canyon, in the rocks, so that he could catch the deer the hunters drove toward him. He heard the hunters coming. They shouted, "There it's going! There! Here!" Lion had a watcher. He said to him, "When the deer comes up, don't let him get by. Shoot with your bow and arrow." The people called, "There! There!" Lion said to his watcher, "There is a deer coming. Don't be afraid to shoot at him." He got nearly to them and the watcher shot his bow and the deer fell right before him.

In the evening all came together in the camp. Lion's watcher brought the deer in. They quartered the deer, cooked, and ate it.

They held a council and planned the hunt for the next day. They said, "We will hunt a bear." One of them said (to the ceremonial leader of the party), "Father, you didn't bring your medicine bundle 'that which always tells me' with you." He answered, "I left it in the fireplace." In the morning he went to the house of the old man, and found him sitting outside. He sat down. Presently he called out, "Boys, come over here. Here's a rabbit sitting here." As soon as they got up to catch the rabbit he grabbed the medicine bundle that was in the fireplace and cried, "See, there is no rabbit. I fooled you!" He went off taking the bundle.

He made medicine for the bear hunt. They went out hunting for bear. He was leading one side and another man was leading the other. The leaders were ahead hollering for them to make the circle for they saw the bear lying under a tree. He (the bear) ran up the canyon. They followed in pursuit. They called, "Which way?" "This way!" "Here!" "Be careful! Don't get near! He will kill you!" They shot at him from powder guns with arrow points set in corn cobs (stuffed with rag padding) and ran on him with spears. They killed the bear and took it to camp. They put little pieces of meat on the points of arrows and spears and marched in with them singing,

Bear, bear we killed,
Bear, bear we killed.

They were singing for the bear. The women came out and joined in the singing, screaming and shouting. They took the bear, shouting and praying, to the house of the man who killed it.[8] (The man who first touches the bear gets the bear, but whoever kills him is initiated into the Warrior Society, Ompe.)

## Coyote Sings for the Prairie Dogs[1]

In the mountains Old Coyote Mother and Father were living. Old Man Coyote had a little drum and he sat above the road and beat the drum and sang,

Look out! Look out!
Coyote is going to hit you
On the back, on the back.

Lots of prairie dogs came running. They cried, " Dear me, grandfather. How beautifully you sing! Sing it again and we'll dance to it." Coyote began to beat his drum again and the prairie dogs made a circle and stood out to dance. Coyote sang again,

Look out! Look out!
Coyote is going to hit you
On the back, on the back.

They stepped in time to the song. " Grandfather, sing it again. It is such fun to dance to your song." They danced and danced.

Grandmother Coyote called, " Come on, grandfather. Let me sing a while for them." The prairie dogs said to Grandfather Coyote, " You sing so nice, sing again." " No, your grandmother is in a hurry." " We know she is calling you, but please sing some more. You sing such a beautiful song. Sing it again and we can learn that song."[9]

## Coyote Interrupts the Corn Dance[2]

They were living in Ushuk (old site of Cochiti, south). One day the parrots said, " Shall we have a corn dance? " "All right. Go and get the prairie dogs to come." They went to the kiva and began to sing and practice for the corn dance. Next morning they called the prairie dog girls. All the prairie dogs brought their dance clothes and went into the kiva. The parrots took the corn dance standard (*paĕtiam*, a pole topped with a ball and dressed with parrot-tail feathers and a pendent fox skin) and they went out to the plaza to dance.

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[1] Informant 1. Notes, p. 239.
[2] Informant 2. Notes, p. 239.
[8] An obviously deleted account of the bringing in of the bear, which is equivalent to the bringing in of a scalp.
[9] " Every baby so high knows that story." It is said that the story never tells that Coyote killed the prairie dogs.

Coyote heard that they were going to dance the corn dance and he came and joined the crowd. He said, "I'm hungry. Perhaps I could kill one of the corn dancers." He took a stick and hid it under his tail, and he said to the prairie dogs, "I'd like to dance too." "All right. You may dance at the end of the line." But the prairie dogs saw the stick that Coyote had under his tail. They sang,

Look out! Look out!
Coyote has a stick hidden under his tail.
Look out! Look out!

They all ran into their holes. Coyote ran and tried to strike them with his stick but they had all disappeared. He said, "I'll get these prairie dogs just the same!" and he dug and dug at their holes till he was all dusty and his tongue hung out, but he did not get one prairie dog.

## COYOTE BRINGS HER CHILDREN TO PLAY WITH THE QUAILS [3]

Just above Whirlpool Place there is a playground where Quail Mother lived with her children. She said to them, "I will take you for a walk." They went along, and she said, "This is the place. I will sing you a song." They were all in a row. The mother began singing and all the children were lifting up their little legs dancing to her song:

Little quail babies,
Little quail babies,
Round little stomachs,
Round little stomachs,
Your little nest is made of cedar bark,
Your little topknots are made of cedar bark.

When she came to the end of the song, they all ran to hide.

Old Coyote came along. She said, "What a nice game you are playing with your little children. I have lots of children too, and I would like to bring them to play with your children." Quail Mother said, "All right, get them, and I will wait here." So Coyote went off as fast as she could to get her children. "Here they are," she said, "sing the song for them." "All right." "My little ones haven't got topknots like your little quails. How did you do that?" "I stuck little sticks on their heads so they would have pretty topknots." Old Mother Coyote said, "Will you make my children topknots?" "All right. You must round up your children so that you can put the sticks in their heads." Old Mother Coyote ran after her children. Every one she caught she hammered a stick into his head. So she killed them all. Then Quail and her children ran off.

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[3] Informant 2. Notes, p. 239.

## BUNGLING HOST[10]

At Gamatsika Rattlesnake and Coyote lived. Coyote came in and said, "Shall we invite each other to a great feast?" Rattlesnake said, "All right; you be the first to call me." "All right. To-morrow I shall start to make my paper bread." In three days the old Coyote went out to find sheep. He found one and killed and brought it home. Night came, and he put the meat to cook. In the morning he set the food out, the paper bread and meat, and went out to call Rattlesnake to the feast. He came to Rattlesnake's house and said, "I have come for you." "All right. Let us go and have your feast." They started to the house of Coyote. Coyote ran fast. They went in, Rattlesnake after Coyote. Coyote said, "Come in and have a seat. You shall have your feast." Rattlesnake turned around and coiled himself on the floor. At last he said, "Thanks, old Coyote, but this is not what I eat. I eat sacred meal, and pollen." "What would you eat? for this is the feast I have cooked for you." "No, thank you." Rattlesnake went out and went home.

In the morning it was his turn to make a feast. He prepared his food as Coyote had. The third day came and Rattlesnake went out to hunt. "I had better get some meat," he said. "I will get two chickens for Coyote likes them. That will be the best for the feast." Everything was ready, and Rattlesnake went to the house of Coyote to invite him to the feast. Coyote said to himself while he waited in his house, "Oh, I remember that Rattlesnake has a rattle on the end of his tail. I ought to have something, too." He went and found a dancer's gourd rattle. It was too heavy. So he tied on corn husk. He went into Rattlesnake's house and said, "Good morning." "Good morning," said the snake. "Sit down." Coyote waggled his tail but not a sound could he make. Coyote went four times around the feast Rattlesnake had set out (i. e., coiled himself four times). He kept his eyes longingly on the feast, but at last he said, "Thank you, but that is not the kind of food I eat. I only eat corn meal and pollen." Rattlesnake was angry. She got ready to strike. She cried, "You are mocking me. You ought not to have tied husks on the tip of your tail. I have my rattle there because that was the way that I was born." Coyote was still smacking his lips for there were chickens in Rattlesnake's feast, but Snake came toward him and he had to run away fast to his house. He felt very sorry that he had lost his chance at the chickens, but he said, "If I go back to Rattlesnake's house he will kill me. I must stay where I am."

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[10] Informant 2. See also pp. 160, 161.

## FOX AND COYOTE[3]

Up in White Bank many coyotes and foxes were living. Fox said one day, "I shall take a little walk," and he went up the hill to the top of the mesa. He stayed all day. About sunset a coyote met him. Fox was on the top of a pine tree. He looked north and he saw a big pond. Coyote got to the pine tree. He looked up at Fox. "What a fine-looking Fox you are!" Fox came down. Coyote said, "Let's have a race." "All right. Let's go first to the pond over north. There's lots of water there. We can drink first." As they got to the pond Fox looked in and saw the full moon in the pond. He called Coyote, "Come, see here! Somebody under the water has a big piece of cheese. He's showing it to us." Coyote came over and looked. Sure enough he saw the big cheese. "How can we get this out?" "Let's drink all the pond up. Then we shall get it out." "You drink first." Fox set his paw in the water and put his mouth down, but he didn't really drink. He fooled Coyote. He took out his paw. "Oh, look! See all I drank!" Coyote began to drink. Sure enough he drank and drank. He got out. "Oh, look! See all I drank! Look at my stomach. Now it's your turn again." Fox put his paw in but he didn't drink a drop. He fooled Coyote. He took out his paw and he said, "Oh, look! See all I drank!" Coyote started to drink again and sure enough he drank and drank. Fox called, "Keep it up! We've almost got it emptied. Then we'll eat the cheese." When Coyote couldn't drink any more, he tried to come out, but he fell down in his tracks. He vomited, "Wa, wa! wa wa!" Then he vomited again. "Why don't you have to vomit, too?" he said to Fox. Fox said, "I'm going to drink a little more and when it's almost gone, it will be your turn again." He drank. "Your turn." The Coyote had vomited all he had drunk so he began to drink again. "That's enough," said the Fox. "I'll drink all that's left and then I'll take out the cheese. When I get it I'll go to that big stone out there and put the cheese on top." Fox went into the pond. "Just watch me. I'll pull out the cheese." He pulled it out. He took up a white stone. "I see it," said the Coyote. Fox called, "I will put it far off." "No, don't put it far off. Put it where we can both see it." "All right, we'll have the race from here to the stone." He put the cheese on top of the stone. "Do you see it here? Does it show plain." "It shows fine." "All right. We'll start. I'll make a line and we'll stand on it. Whoever gets to the cheese first shall eat the whole all by himself." "All right." Fox called to start the race. He called four times. Four times they started off. The Coyote ran fast as he could. Fox ran slow. As Coyote got halfway he burst. So he got no cheese.

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[3] Informant 2. Notes, p. 240.

### VARIANT[3]

They told Coyote, "Coyote, go over there. There's a little stream, you can look in the water." Coyote looked in and cried, "Oh my, there's something down there!" "Just jump in and take it out It's good cheese." "All right." He jumped in and was drowned. They called out, "Look, look! The Coyote got drowned." That's what he got.

## Duck Sings for Her Children[3a]

At Whirlpool Place (Koashka) there lived a duck with lots of little ducklings. She told her children to go to the river and have a bath. She said, "I will sit on the bank and sing for you." They got to the river. The mother sat on the bank, and she started to sing (unintelligible words). She said, "When this song ends, jump in all together." At the last word of her song, the ducklings jumped in and went under the water and came up again far off. They swam around and came back to their mother. She sang her song again and each time they ducked and swam and came back to her.

Coyote heard Mother Duck singing. He said, "What a pretty song you sing to your children. I must go and get mine too. I have as many children as you have. I will get them. Why don't your children get drowned in all that water?" Mother Duck answered, "It is because they have a great power that they don't get drowned. If your children have a great power like mine they won't drown either."

Coyote went off to get her children. She brought them all to the river bank and asked Mother Duck where they were to start. She said, "They must start from this bank when you sing the song for them." Old Coyote said, "How shall I sing the song? When you sing it, you call your children by name, but when I sing it must I call my children by name?" Duck said, "That is right." Coyote started to sing, but the little coyotes were afraid of the water and wouldn't go near the river. They all bunched together on the bank. Mother Duck started to sing for the little coyotes. She said,

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[3] Informant 2.

[3a] Informant 2. Notes, p. 240.

"When I get to the end, jump into the water." She got to the end but the coyotes all ran off home as fast as they could. Some of them Coyote caught and threw into the river. So she drowned half of them and all the ducks flew up away from Coyote. She started to cry for her children. She cried and cried until she died.

## COYOTE IMITATES CROW [3]

Once there was a high bank of paper bread of all colors. At the bottom it was blue, then white, red, gray, and white. On the top of this high bank there was a crow, and at the bottom there was a little pond of sweet-corn milk. The crow sang,

High bank of paper bread, high bank of paper bread;
Pond of sweet-corn milk, pond of sweet-corn milk.

Every time he bit a piece of paper bread off the bank he flew down to the sweet-corn pond to take a drink. Coyote came along and said, "How nicely you jump. Sing the song to me for I want to eat paper bread and drink the sweet-corn milk. I will do just as you do."

"All right." He sang his song,

High bank of paper bread, high bank of paper bread;
Pond of sweet-corn milk, pond of sweet-corn milk.

Coyote listened and learned the song. He said, "All right, now I'll start." "All right, you sing first." Coyote stood on top of the high bank and sang and ate. He said, "Now I'll take a drink." He was singing and getting ready to jump at the end of his song. He jumped down and he fell straight into the pond and right there he died. Crow began to caw (for joy). She wanted his eyes. She took them out and shook them. They sounded like bells. She called, "Animals, whoever uses fur for nests, come and take it from Coyote who has done mischief." Wood rats and mice and chipmunks and squirrels came and took the fur from Coyote for nests. Crow said, "All the kinds of birds that eat meat, come and eat Coyote, for he has done mischief." The eagle and the vulture and the chicken hawk and hawk came, and they all ate him up. There was nothing left but his bones. Along came an old, old man with a carrying basket. He walked with a cane and he could hardly get along. He came to the place where Coyote's bones were and said, "These will make a nice soup for grandmother." He put them in the basket, put it on his back, and took the bones home to his wife.

## ROAD RUNNER GIRLS GRIND [3a]

Road Runner girls were all grinding blue corn together. Each of them had her grinding stone. They had ground great heaps of meal.

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[3] Informant 2. Notes, p. 240.

[3a] Informant 2. Notes, pp. 240, 241.

Coyote Woman came along and said, "Hello, girls, are you all grinding?" "Yes, old Coyote." "Will you let me grind too? I'll go home and get my grain." "Yes, go get it." She hurried home and came back as fast as could be. While she was gone the girls made a plan. They said, "When she comes back we'll make a high bank where we are grinding." Coyote Woman came back. She had a great sifting basket full of acorns. She started to grind. "Oh I can't break these acorns," she said. "What shall I grind?" The Road Runner girls answered her, "Grind what you brought, Coyote." "What shall I sing?" They gave her a song:

Coyote girls, Coyote girls,
Grinding, grinding;
Meal rolls down, down,
He oo— He oo.

The Road Runner girls started to excuse themselves. Coyote Woman kept on grinding. Each one said, "We are going out." Three went out, one after the other. When nobody came back for a long time Coyote Woman said too, "I want to be excused." She went out from her grinding stone, and when she stepped out of the door she fell over the high bank, and right there she died.

Crow came along and lit on top of old Coyote. She was trying to get her eyes. Crow called out, "Animals, whoever uses fur for nests, come and take his from old Coyote who has done mischief." So wood rats and mice and chipmunks and squirrels came and took the fur from Coyote for their nests. Crow said, "All the kinds of birds that eat meat, come and eat Coyote, for she has done mischief." The eagle and the vulture and the chicken hawk and hawk came, and they all ate her up. There was nothing left but her bones.

Along came an old, old man with a carrying basket. He walked with a cane and he could hardly get along. He wore fringed leggings. When he came to the place where Coyote had died he saw the bones. He put them in his basket and said, "These will make a nice soup for grandmother." He put the basket on his back and took the bones home to his wife.

## COYOTE HAS A BALL ON HER TOE[1]

Coyote had many children, and they were thirsty. She said to them, "Poor children, wait a little. I will hurry and get water for you." She ran off. When she got to the river, she drank a lot and took water in her mouth for her children.

She saw somebody in the road. He called out,

There goes the Coyote;
Got a ball on her toe.

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[1] Informant 1. Notes, p. 241.

Coyote screamed and opened her mouth, and all the water was spilled. She went back to the river for more water, and took it in her mouth. She ran back. Again she saw somebody in the road. He called out,

There goes the Coyote;
Got a ball on her toe.

Coyote screamed and opened her mouth and all the water was spilled. "What shall I do?" she cried, "My poor children are dying of thirst. How shall I fix it so I won't spill the water?" She went back to the river and took more water. She drank lots. Her stomach was round with water. She ran back. She burst. So her children didn't get water after all.

## CROW'S SONG[3]

At the bottom of La Bajada Road there was a pueblo (an unnamed ruin). Crow said to himself, "I shall go to that plain and sing a song for that pueblo to make them happy." Crow went into an inner room. He said, "I won't tell my mother, but I'll take this bunch of dancing shells." He took them and went to the plain and started to dance (very slow dignified steps). He sang his song (in unintelligible language). Nobody paid any attention except old Coyote. He came running. "I heard somebody singing nicely far off. I shall go to him and find his song." Old Crow kept on singing. Old Coyote got near, "Are you singing?" he said. "No; I am not singing." "Yes; you are singing. I saw you far off. What a pretty bunch of shells you have. Will you lend them to me? Then if I learn the song, I shall have this kind of shells too." "I won't let anybody have them. You have good eyes. I took out my eyes and made them shells. Look at my eyes. I haven't any." He shut them tight. "Shall I cut yours out and make shells?" "With what?" "Go and find a sharp black stone (arrowhead), I'll cut them out with that." "All right; I'll find one, for I want to sing the song you sing." He brought this and laid it on the ground. Crow said, "Lie down flat." Coyote did this. Crow came with the sharp black stone and cut under his eyes. "Ouch, ouch!" "Don't say that or the shells won't sound nice." So Coyote didn't make a sound, though the blood rolled down his eyes. Crow held up one eye and gave it to him. Coyote was blind on one side. Crow cut out the other eye. "Ouch, ouch!" he cried. "Don't," said Crow. "All right," he answered. "Now, get up." Coyote was blind on the other side. Coyote stood up, his eyes in his hand. "Now, start your song," commanded Crow. He shook his eyes and shook them, and he sang, but they did not sound right at all. "It doesn't sound right," he said. Crow flew away, and he called back, "Stay as you are! Do as you please!" He watched Coyote from the air; Coyote was bumping into everything. "I wish anybody would come along and take me home," he said. Nobody came. He came to a high bank and walked right off. There he died.

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[3] Informant 2. Notes, p. 241.

### The Burro and the Coyote[3]

Three brothers were herding sheep and they had one burro among them. One day they were out of food. Next morning they sent one of their men to get their burro. He brought the burro and said to the brothers, "Here is the burro." "We are out of food," said the men to the burro, "you must go and get some. They have it ready for you at our house." One of the men saddled him and put on the saddlebags. The burro started for home. They said, "Keep going along this road and don't leave it." When the burro got to the town, he stopped before the brothers' house and their father heard him and came out. "Maybe the burro has come back for food for my sons. Go down and see what he wants," he said to the head servant, who had charge of the house. They were about to take off Burro's saddle, but Burro said, "Don't take it off. I must take the food to the brothers." They brought out a big sack of bread that was all ready for him. One of them put the bread into one of the saddlebags, and one put corn into the other saddlebag. On top they put a sack of flour and tied it on with rope. "Go along and carry this food to the three brothers," they said.

On the way back he had to pass a great hole on one side of the road where Coyote and her little children lived. They were dying of hunger. Mother Coyote came out and said, "I'll watch for the burro as he goes by, for he might be carrying the brothers' food." She saw him coming and she thought, "What shall I do to fool this burro?" She made herself lame; when the burro came up she went up to him and said, "My leg is broken. Will you put me on your back and take me home? I live a little ways along." "Maybe I had better not. They might scold me. I am in a hurry." "I live very near, you'll soon get me there." "All right, get on. You must not eat any of the food on my back." "No, I won't." He went on. When he had gone half the way he heard something fall. "Look out, maybe you're tearing my sack." "No, no; I almost fell off and that is the noise you heard. I have tight hold of you now." Burro went on. At last the load wasn't so heavy. Burro said to Coyote, "Get down, old Coyote! My load isn't heavy any more." He threw her down. "You ate all of my bread," he cried. "Yes," said Coyote, "that's the way I always do, I fool everybody. Just look at me, my leg isn't broken at all! Watch me run!" She ran back to her hole as fast as she could run and went in.

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[3] Informant 2. Notes, p. 241.

The burro kept on walking. He got to the place where the brothers were herding. He was very sad. The brothers said, "Why do you come so late, and why do you bring so little bread? You never brought so little before." "It is because old Coyote met me, and she asked me to carry her because she had a broken leg. She got on my back and ate my bread and ran away." So Burro got a whipping. The brothers said, "Get that old Coyote this minute. Did you see where she lived?" Burro started back, braying. When he had gone a little way he turned back again and asked the eldest brother how he should bring old Coyote to the place where they were herding. "You know the way?" "Yes." "When you get there, turn your back and put your arse to the hole."

The little Coyotes saw Burro at their hole. "Look, mother," they cried, "what a great lot of meat is coming in at our door." Mother Coyote came running to get the meat. As she was about to bite it, Burro put her in his arse. Just as her head went in, he shut it up and went off. The little Coyotes all came to see. "There goes mother!" they cried, "she's caught a great big buffalo! See how she runs!" At last they couldn't see anything more of their mother.

Burro brought her to camp and the three brothers took her down and whipped her as hard as they could. They let her go back to her home. Blood was streaming over her body. The little Coyotes said, "Let's go and meet our mother. She's killed a buffalo. It shows red all over!" They got close. "Did you kill a buffalo, mother?" they cried. They fell upon her to bite the buffalo meat. "Don't bite me! Don't bite me!" she cried. But they kept on biting and biting the meat. That was the way it happened that the little Coyotes ate their mother all up.

### Betting Eyes[1]

Spider and Dung Beetle were playing, and they bet their eyes upon the game. Therefore Spider has four eyes and Beetle none.

### Bird and Toad Play Hide and Seek[3]

Down by the river there lived a little snipe (? *stuiga*). A toad lived near by, and he said, "I'll go and ask this bird to play hide and seek with me." Toad went to the river. The little bird was teetering her body on the sand. "What a pretty way you have with your body," said Toad. "Is it a pretty way?" "Yes! Shall we play hide and seek?" "Yes, let us play." Toad said, "I must go back home to tell mother. Wait for me here. I must tell my mother so that she won't be looking for me and thinking somebody has killed me." "Go as quickly as you can." So Toad hopped home. He got to his house and called, "Mother, I'm coming to tell you that down at the river there is a sandy place. We are going to play hide and seek. That's what I came to tell you." His mother said, "Don't go far off. Somebody might kill you." "No, mother, I'll just stay in that sandy place."

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[1] Informant 1. Notes, p. 241.

[3] Informant 2. Notes, p. 242.

He went back to Bird. "Are you coming?" "All right, we will start." They went out to a very sandy place. They both were laughing and having a good time. "Now we'll start," said Toad. "You be first." "No, you be first, you invited me to play." So Toad went to hide. Bird said, "When are you hidden, call out to me. Cover yourself up." Toad hid and when he was ready, he called. Bird came to hunt for him. She came right up to where he was, but she could not find him. "I can't see any tracks. Where is he hiding?" she said. So she was going back. She stepped right on Toad and almost fell over. "Hai li li, I found an arrow head to take to my grandfather for a knife." "I am the toad." She took him up, and they both laughed and laughed. "Now it is your turn, birdie." "All right, you must cover your eyes and not look at me." She went to the same sandy place and hid in the same place where Toad had hidden. She just left her bill up. "Ready, Toad," she called. Toad started to look for her. He searched and searched, but couldn't find her. He hopped back. He ran his stomach against the bird's bill that was sticking out of the sand. "Hai li li, I've found an awl for my grandfather to fix his shoes with!" He began to pull. "I am Bird." They laughed and laughed. So both found each other and Toad went home to his mother well and safe and the bird stayed at the river.

## ORIGIN OF THE CAT[3]

At Painted Cave there was a village and out of this village came a deer and bear and lion and lynx and wildcat. "Now we will go east and find our living the best we can." Before they went they said, "There is one thing we have not got and that is the cat. But how can we get the cat?" The lion stood in the middle of the circle and all the oldest animals were smoking around him. He said, "Now I'm ready." He sneezed and out came a female cat from the right nostril. He sneezed again, and out of the left nostril came a male cat. From these two came all the little cats and they came down to Cochiti. The lion said to the cats, "Now you are the offspring of the lion and have my face. When you have kittens, people will want them, and with these cats they won't have mice any more. They will be watchmen (goatcini) of the houses. The rest of the animals shall live in the mountains, but these two cats shall live in Cochiti."

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[3] Informant 2. Notes, p. 243.

## WOODRAT AND MOUSE CHALLENGE EACH OTHER[3]

Woodrat and Mouse challenged each other. Each said to the other that her stores of grain were the larger. Mouse said, "Oh, I am very rich. I have lots of men working for me. I have flour and wheat and corn and meat." "So have I," said the Woodrat. "I have all sorts of things in my house, and I have a very soft bed. I have piñons and corn and cedar berries and ha'sitc$^u$ ('bigger; what bears eat; juniper')." Mouse said, "It will be my turn first. I shall go to your house and see all the food you have there." She was to come at night. The Woodrat was waiting for her. "As you come along," said Woodrat, "and get near my house, you'll see a big pile of wood. I'm never without wood." Night came. Mouse ran as fast as she could. She went up the hill and there she saw a great pile of wood. "Maybe this is where she lives. For she said at her house a great deal of wood was piled up." She went in and there was Woodrat. "Hello." "Hello. Did you find my wood pile?" "Yes, I found it." They told her to sit down, and Woodrat Man went to get tobacco for her to smoke. When she had smoked Woodrat Woman said, "Are you through smoking?" "Yes." "Then come through all my rooms and see all the stores I have." She went in. Woodrat had lots of things that grow in the mountains, piñons, walnuts, cedar berries, juniper berries, and two kinds of cactus. They went through all the rooms. They were laughing and having a good time. Mouse said, "My, but you are a rich rat." Rat said, "Come in here; this is where I sleep." There was a high bed piled soft as could be. "You are very rich. To-morrow you shall come to my house. Come in the middle of night, for in the house there stays a very cruel lion. He is a savage animal. As you get to the door you'll find a crack; peep in, and if the light is out, come right through. But if there is still a light the lion will catch you."

The Woodrat went in on tiptoe. She got to the house and she whispered, "Hello." "Hello," said Mouse. In the other room where the lion was it was light yet. They peeped through a door at it. Mouse started to show everything in the house, a great sack of flour, corn, wheat, meat. Woodrat said, "Yes, you are much richer than I am." They peeped through the door at the people. "Look in at those men. They are the ones who work for me. They are sleeping now." Just then the cat came in. The mouse jumped into her hole, but the big Woodrat ran round and round the house and jumped up on the wall and jumped down again. The cat ate her up.

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[3] Informant 2. Notes, p. 243.

### WOODRATS [1]

The woodrats lived in the mountains. There were a mother and father and lots of children. He sang for the children to dance,

I, i, i,
Cactus, catcus
It's useful to us (for nest)
It's useful to us!
Ha a yot si!

The little woodrats jumped and jumped and rolled over on the ground. He said,

I'm singing for you,
Try your best!
Try your best!
So we can kill a deer.

They tried hard and their father sang the song.

### HORNED TOAD SINGS IN BLACK BOY'S STOMACH [3]

Black Boy (Munaga) was planting cotton. Horned Toad came along and asked, "What are you doing? What are you planting?" "I am planting cotton." Horned Toad did not know cotton. He said again, "Tell me straight. If you don't tell me what you are planting, I'll eat you." "I am telling you. I am planting cotton." Still Horned Toad did not know what he was doing. He said, "I shall ask you four times. If you don't tell me it plainly I shall swallow you." Every little while he said, "What are you planting?" and Black Boy answered, "Cotton." "That is once. I shall ask you again." When the four times were up Black Boy jumped on Horned Toad and swallowed him. He kept on planting. While he was working along he heard a song. He said to himself, "I thought I heard somebody singing." At last he discovered it was in his belly.

Black Boy, Black Boy,
I am in your belly;
Whatever is there,
Your stomach, liver, lungs, heart,
I am eating them!

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[1] Informant 1.

[3] Informant 2. Notes, p. 242.

Black Boy got scared. He stopped planting and said, "Why did I tell her right, for she is eating my belly all up?" He thought, "I'll go down to the river and at the river there will be the Flint medicine man. He will have his obsidian knife (the stone knife of the medicine societies) to open my belly." He kept hearing the song and he was scared. He ran as fast as he could. When he got there he found the medicine man by the edge of the river. Black Boy said to him, "Are you waiting here for anybody to come?" "Yes." "I came down to ask you to open my stomach. A horned toad went into it." "All right. Let me go into the river to get my sharp stone." He went into the river. He was gone a long time, but finally he came out again. He brought out his thunder knife and told Black Boy to lie down on his back. He cut into his belly and Horned Toad jumped out and ran off to the west. The medicine man went back into the river and came out again. He rubbed Black Boy's body and it closed where he had cut it open. He went back into the river, and Black Boy got up and went home.

## THE SCARING CONTEST[1]

Long ago Rabbit and Bear were living near each other in the mountains. They bet their lives on being able to scare each other. Bear said to Rabbit, "You begin." Rabbit said to Bear, "You begin. You invited me to this contest." Bear went off to make himself ready. Rabbit sat down by a piñon tree. Bear called, "I am ready." "Come on then." Bear came out. He charged upon Rabbit. He growled and ground his teeth together. Rabbit just sat still. She sang a song:

You will scare me, bear, bear,
You will scare me terribly.

Bear charged down on her again. Rabbit just sat still. Bear came right up to Rabbit. "You didn't get scared at all." "Of course not. You can't scare me. You won't eat me up." "All right, it's your turn. I didn't scare you at all." "All right." Rabbit went again to get ready for her turn. She went off where Bear had gone. Bear sat down by a piñon tree.

Rabbit said, "Are you ready?" "Yes; ready." "I'm coming." She was hiding behind a tree and she came out. She had taken off her skin (i. e., dress). It was just sunrise when she came out. Bear saw her all skinned. The sunrise struck red all over her. Bear thought flames were coming out from her ears. Bear was afraid. He ran as fast as he could. Rabbit came after him, chasing him.

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[1] Informant 1. Notes, p. 242.

She called, "Don't run. I'm going to kill you, Great Bear. Don't run." Rabbit sang:

Come, all the beasts of mountain,
Deer, and coyote,
And the animals that hunt.
See the Great Bear running.

They all came and joined in pursuit. They all caught the Bear. They called, "Kill him, kill him, give Rabbit the meat." Rabbit said, "You can have the skin. Take all the skin for your nests for bedding to sleep on. I won't take anything, just the claws of Bear."

Rabbit went home and took the claws. When she got home, she made a necklace of the bear claws. In the morning Rabbit put the necklace on, and went for fire to the den where Bear had lived. Rabbit said, "Hello." "Hello. What is it you have come for?" "I've come for fire." "Take it, take it!" said Little Bears. They were sitting around the fireplace. She came in and took fire. When she had the coals, she said, "I'm going." "All right." She went up the ladder. When she got to within two steps of the top, Rabbit said, "Just see what I have around my neck." "We don't know what that is." "It's bear claws. I've got them for my necklace." When she said this, she ran off as fast as she could. The little bears ran after her. She got to the rocks where she had a hole. She ran into her hole. The bears came there, "Now we are going to kill you," they said. They tried to dig her out. They couldn't get at her, because they could not dig through rocks. They wore out all their claws. Blood ran from them. Rabbit sang from inside—

Poor things, poor little bears,
You can't get at me.

Rabbit said to the bears, "Go and get cactus and put the spiny stalks down the hole and you'll get me out." The two little bears got cactus and stuck them down the hole. Rabbit began nibbling and she stored all the cactus away for food for the winter. Rabbit said, "Go and get *akwi* (sage brush?). Put it down my hole and you'll get me out." They brought it and stuck it down to her. Rabbit nibbled the leaves, and she stored it away for food for winter. "Poor little bears, that's enough. Thank you very much. You've brought me enough food for this winter. Now you may go home. It's too rocky for you to get me and I have food now for all winter." The two little bears cried. They said, "You are mean. You have fooled us." They went to their home.

### GEESE TALK THE SANTA ANA LANGUAGE[1]

Two Santa Ana girls went to Haniashte (other side of river) to pick beans. They saw geese coming flying. The girls got to the bean fields. They were gray with geese picking beans. The girls stood watching them. They said, "They are picking all the beans." One of the geese saw the two girls. She sang,

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[1] Informant 1. Notes, p. 242.

Come over here,
There are white beans here.

One of the girls said, "Just hear them! They talk the Santa Ana language." Again the goose sang—

Come over here,
Some white beans here,
Come over here, Maria.

The geese were jumping around picking beans as fast as they could. One of the girls said, "Call loud, and see if they will fly away and not pick all our beans." So the other called to the geese: "That's enough. Leave some for us. We have come to pick, too." The geese all flew away. The girls said, "They got frightened. They understood. They are people like us and talk our language. We better go, maybe they are something dangerous." They went home to Santa Ana. They told their mother, "We went to Haniashte to pick beans and the geese were picking them. They were people and they talked Santa Ana. They sang—

Come over here, Maria,
There are white beans here.

"When we heard them talking our language we ran away and we came home." "That's right, my dears. Don't go there any more. They might be dangerous people and take you away. Once they took a girl away!" So the girls never went there any more.

## GEESE GO SHELL GATHERING[3]

Some geese were picking up corn on the fields south of Cochiti (site of old Cochiti village, Ushuk). When they had enough they started to dance. The chief goose sang—

Goose, goose, I came flying from the north,
I found some corn,
I ate it,
My stomach got filled up, got filled up!

Then they flew off. One of the geese said, "Let us go farther up west." So they went. When they got to the place, they found there a field of white shells (beads), and they began to pick them up. One of them named Maria was very slow.

They sang, "Maria, Maria, all over this place are many white shells." She caught up with them, but the rest had already had enough to eat. "You're good for nothing, you're too slow picking up white shells." They were afraid for fear the owner of the shells might come, and they made her hurry. "Soon he'll come into his field and he might kill us all. Hurry Maria!" They all cried to Maria, "Are you ready?" "Yes." They all flew up. Then came a crane and started to pick the shells up. "I shall go pick up white shells," he said. So he went to pick up the shells. He had swallowed just one when the owner of the field came and killed him.

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[3] Informant 2. Notes, p. 242.

## DEER AND COYOTE [11]

Somewhere on a mountain dwelt Deer and Coyote. Deer spoke thus. To Coyote he said thus, "Come and visit my house." "All right," said Coyote. Then she visited the place where Deer dwelt. They were good friends. She arrived there. She entered. "How are things, friend?" "It is good," said Deer. "Sit down and eat. There is wafer bread and I will kill my two children. Please put down the bones carefully. After you have finished eating I shall take them down to the river." Then she finished eating. Then Coyote stayed there. "Friend, I will carry these bones down to the river." Then she carried them down. She arrived below at the river and put them into the river, into the water. Then her children came up and they all went. They arrived (at the house). Next Coyote wanted to imitate her. "Next you, my friend, visit my house!" Then Coyote killed her children. The deer went there. She arrived. She entered Coyote's house. "How are things, friend?" said she. "It is well, sit down! Eat! Here is wafer bread and I have also killed my children. Put down the bones carefully. Later on I shall carry them to the river." Then Deer finished eating. Coyote carried the bones down to the river. She arrived at the river and put them into the water. She waited, but not at all did her children come out. She had killed them forever. Then she went to the place where she dwelt. She arrived there and she told Deer that her children had not come out. Coyote became angry and pursued Deer. The little Deer had already gone ahead. From there eastward they went. They went and crossed the river from there to the northeast side. The deer arrived at some place where there was a buck. The little deer were there already. Then she told the buck: "Coyote pursues me. She became angry because her children did not come out of the river." Then Coyote could not cross the river. There was a big flood. She said to Beaver, "Take me across!" she said to him. "Please, I am pursuing the deer. I will kill her wherever I overtake her." Then Beaver took Coyote across. To some place in the northeast went Coyote. She arrived at the place where the buck was. "Where did the Deer Woman go?" said she. "I shall kill her. She killed my children." Then the buck said, "You will not kill her. Now you are going to die." He gored her and took out her intestines. Then he had killed her.

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[11] Recorded in text by Franz Boas. Informant 8. Notes, pp. 239, 243.

### VARIANT: "BEAVER" [1]

A deer and a coyote lived at White Bank. They each had two children, and they used to visit each other every evening. One day Old Mother Deer and Old Mother Coyote were smoking together. Old Mother Deer said, "Shall we have a great feast and invite each other?" "All right, we shall have a great feast." "I will come and call you for the feast." Then Deer said to herself, "To-morrow I shall kill my poor dear little children to serve up at the feast." That evening she called her little children. She took hold of them and killed them. She cut them up and put them in a great pot to boil.

In the morning she called the Coyotes. They all came, Grandfather Coyote and Mother Coyote and the two children. The Father Deer said, "I'll smoke first with old Coyote." They smoked a while. They went in. "Good morning," they said to each other. "Sit down," said Deer. They rolled the cigarettes and they smoked. The Mother Deer set out food. When everything was ready she called them to eat. They sat up and had the feast. Mother Deer went into the other room and brought out a big white manta and spread it on the floor beside them. She said, "Every little bone you find, put on this manta. Don't let them drop." They ate and ate and ate. Mother Deer said, "Don't leave any meat on the bones, eat them clean." She watched the bones carefully to see that no harm came to them. When they were finished they all said, "Thank you." Mother Coyote asked Mother Deer, "Where are your children?" "My children?" said Deer, "You ate them all up."

When they moved back from the feast they sat down against the wall and the two men began to smoke again. Mother Deer took up the white manta with all the little bones in it, and put it on her back. She said, "I shall take them down to the river and throw them into the water. Do not go home till I come back from the river." They sat and waited for her. The father heard her coming and said, "Here she comes." Mother Deer came in first and behind her came the two fawns. When she threw the bones into the river the fawns came to life again. Mother Coyote was frightened to see the fawns alive again. When they went out Mother Coyote said to Deer Mother, "To-morrow it is my turn to make the great feast."

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[1] Informant 1.

When she got home, she told Old Man Coyote to bring the little Coyote children in and kill them for the feast. She put them in a great pot. When they were cooked she said, "My poor little children are cooked now. I will go and call my neighbors." She went for them and brought them all at once. As they went in they said good morning to each other. Mother Coyote said, "Sit down." Old Man Coyote and Old Man Deer smoked together, and Mother Coyote set out food and said, "Come and enjoy yourselves. I have killed my two little children." When they began to eat Mother Coyote said, "Eat it all up and leave no meat on the bones." She went in and brought a white manta and spread it on the floor and told them, "Put all the bones on the manta. Let none drop." When they finished eating they thanked her. Mother Coyote said, "Wait a while till I go to the river and throw these bones into the water." But Deer had thought already that Coyote could not bring her children back to life and she didn't wait for her to come back. Mother Coyote threw her children's bones into the river and waited, but no little coyotes came up. She cried as hard as she could.

When she got home the Deer had gone already. They ran as fast as they could. Coyote was very angry and cried, "They will see what they will get!" She ran after them. The Deer came running down the arroyo (just north of Cochiti) and crossed the river near Whirlpool Place. On the other side of the river there was an old Beaver who lived in a hole. When Coyote came to the river she couldn't get across. She called to Beaver, "Will you set me across the river?" Beaver came to ferry her over. Old Coyote got into the little boat. As soon as she got in Old Beaver began to tickle Old Coyote. They played with each other. They got to the middle of the river and they had intercourse. Old Coyote asked, "Is the boat getting across the river?"—"Almost across, just wait a minute. It is close." Already they were way down by Santo Domingo (two miles). Coyote jumped out and said, "I won't let the Deer go free." She ran on after them. She ran as fast as she could. As she got on top of La Bajada hill, she saw Deer ahead. She was close to them. The fawns were tired; they lagged. Coyote was tired out too, but she ran on. She said, "Now I'll catch you!" Father Deer was lying under a big cedar. He said, "Let her come up and I'll gore her." She came on, running to get to the fawns. Father Deer put his antlers through her chest from side to side and threw her on top of the cedar. "You shall stay up there till you are dried up." So there the Deer were saved. Father Deer went back to his home, and Mother Deer and the two children came back from Blue Shell Mountain to their village and they are still living at Cochiti.

# V. EUROPEAN STORIES: MÄRCHEN AND NOODLE TALES[1]

## Ginini (Halfwit)[2]

Gĭnĭni lived with his grandmother who was very old. She said to him, " Go for wood." "All right." " Get gray wood (i.e., seasoned). It is far away. If it gets dark, lie down wherever you are when it is too dark to travel." "All right." On the way up to the mountains he remembered what his grandmother said, to get " gray wood." He found the old bones of a dead horse and he brought back a load to his grandmother. When he was nearing the house the sun set. He was two steps up the ladder. He remembered that she had said, " When it gets dark lie down," so he lay down and slept on the second rung. Early in the morning she went to the fireplace to start the fire. She gathered up a few ashes to throw out. She climbed up to the roof and then down. She stepped on something. She turned and looked. She cried, " Goodness! What is this? My grandchild, why are you sitting here? Did you stay here all night?" " Yes; you told me wherever I was when the sun set, lie down." " Only if the sun went down when you were far away. You don't understand what I say. You are always doing things like this." " I did what you said, and I'm always doing what you tell me."

Again that night the grandmother said to him, "Are you willing to go to Sia? They will have a give-away dance at Sia." " Yes." The boy started to go to Sia. His grandmother gave him a bit of skin to carry whatever he caught (at the dance). As he was going he thought, " Where is Sia? " He went wondering. He came to an ant hill.[2a] He watched the ants working. He said to himself, " I guess this is what Grandmother meant; this is Sia Pueblo." So he spread out the skin and took what the ants brought him and put it in his skin. The ants bit him. He said, "At Sia they do nothing but bite me." Toward evening he had gathered all the presents and he took up the skin and started toward home. When he arrived he told his grandmother how he had passed the day. "At Sia they were angry at me, and bit me all over my hands." He showed her what he had brought. She began to scold him and said, "You always do foolish things. I told you to go to Sia, not to an ant hill." "I took the ant hill for Sia."

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[1] Tales and incidents of European provenience occur in all the types of tales above, but often are strikingly acculturated. In this section, except in the noodle tales, acculturation is at a minimum.

[2] Informant 1. Notes, p. 244.

[2a] A pun. *ts'ia,* the pueblo; *si'a,* ant.

Again the grandmother told the boy, "It is the season for gathering locusts. Up in the piñon trees you will find the biggest and fattest." The boy started after locusts. He came to the hills where the piñon trees grow. He thought to himself, "What is it grandmother means that I should gather?" He looked and looked. He saw somebody sitting in a tree. It was a Jemez Indian gathering pitch. Gĭnĭni′ went and got a piece of wood and said, "You're a good locust." He struck the Indian and he fell to the ground. "My, what a meal grandmother will have!" he exclaimed. The Jemez Indian moaned, "Ai-ai-aili-i," and died. "What do you mean by, 'ai-ai-aili-i'? You are a good Indian locust." The boy was glad that he had killed a good locust and started home carrying the man on his back. When he got home he called to his grandmother, "Here come your locusts." "Yes; I hope that you have had good luck." He let the body fall into the house. Down went his locusts. She cried, "My grandchild, what have you done now!" "You told me that I would find the locusts on the piñon trees. I found him on the tree and hit him with a club and killed him." "Take the man right back!" The next day the boy took his big locust on his shoulder and went back and put him where he had found him.

Again his grandmother told him, "Go to the fields. I did not finish the hoeing (i. e., 'throwing up'), I will stay home and do the grinding." "I will go finish it." The grandmother explained everything so that he wouldn't get into mischief. There was very little hoeing left to be done. "Throw up the rest," she told him. The boy went out to the field. He didn't know what to throw up. He looked and looked. "But Grandmother wants me to throw up," he thought. He found a snake. "I guess this is what Grandmother wants me to throw up," he said. He caught it and all day he threw up the snake and caught him again. In the evening the boy came home and said to his grandmother, "I did what you said. I have thrown it up." "I am happy. I will go down and see it." So the next morning his grandmother went down to her little field and found that it had not been hoed. She thought, "What was my grandson doing all day yesterday? He must have done some mischief. He never does what I tell him." She found the snake and thought, "I guess this is what he must have been throwing." The snake was all bruised. In the field she could trace where he had been jumping and running all over it. That is the way she discovered what he had thrown up. She told him that he had done mischief again. He said, "I looked and looked to find what to throw up and I found a snake. It didn't die right away. That's why I trampled all over the field throwing it up." "It was the earth that I wanted you to throw up by hoeing." She felt pity for the snake because he had killed it.

### VARIANT[3]

The people were living on the mesa. Two men were together, one was blind and the other lame. The blind man carried the lame man on his back when they went hunting, and the lame man guided him. They came to a place where there were lots of birds. The blind man put the lame man down and he gave him a hair. He put one end in his mouth and made bird calls (with the hair). The birds came and he called, "Kill them, kill them!" The lame man killed lots and took them home for dinner. He made a fire and cooked the birds. They burst with a great noise. They were frightened. They both jumped.

The blind man could see and the lame man could walk.

The lame man said, "Don't go near the fire again or you will be blind." And the blind man said, "Don't go near the fire or you will be lame."

They were both well. The birds all flew away.

Again they went to hunt locusts. They came to a place where there were lots of piñons. They looked up and saw a man in the tree. He was an Indian from Jemez. The blind man called, "See the big locust.[4] Let's catch him to eat." They struck at him and killed him. He cried out, "Ai li li yi!" "Don't say 'ai li li yi.' We are going to eat you up, you are a locust." They took him home and ate him. That is why locusts always say "ai li li yi."

The next day they were going hunting. They killed nothing. One of them said, "To-morrow there is to be a feast in Sia. I'll go and get some bread at the give away." He started out. He found an ant hill, and he saw that the ants were all carrying something. He sat and watched them, and he thought it was bread. He took it away and came home bringing the "bread." He was all bitten by the ants. "You didn't bring anything home. You have been gone all day and have brought nothing back."

In the morning the brother said, "Go to the field and 'throw up' (hoe)." He went to the field and found a snake. He thought,

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[3] Informant 3.

[4] "In the spring locusts are black"; i. e., there is a suggested resemblance.

"This is what my brother must have meant me to throw." He picked up the snake and threw it up in the air. The snake jumped at him and tried to bite him. He didn't hoe at all. He went home in the evening and his brother asked, "Have you finished the hoeing?" "You told me to 'throw up.' I found a snake and threw it up. Finally I had to kill him. It was too hard to throw him around all day." "You didn't do what I told you to do."

The next day his brother sent him for wood. "Bring in nice white (i. e., dry) sticks. If the sun sets before you get back, stay where you are." He went out and found some old bones. He got lots and made a bundle of them and brought it in. He got to the rungs of his ladder just as the sun set, and he lay down and slept. His brother got up early. He came down the ladder and stepped on him. He was scared. He scolded him hard. "You told me to stay where I was when the sun set." He brought in the bones. His brother said, "These are not what I sent you for." "You told me to bring in nice white ones."

Next day his brother told him to go to the old ruins (Washushrotra—beamed houses) to see if there was any smoke coming out. His brother said, "Hunt around there." He went. He found an old woman firing pots. He went up and killed her and brought her home. His brother scolded him.

## THE BLIND ONE AND THE LAME ONE[5]

There, somewhere above in the southwest, lived two brothers—men. They went hunting rats. The one could not see and the other could not walk. The one who could not walk was carried on the back of the one who could not see. He was the one who carried him on his back. But this one who could not see told (the other one) where to go. He was the one who told him. One day they went hunting rats. This one who could see was the one to find the rats. When he found them, he told the other one who could not see, and he was the one who took them out. One day they killed many. They built a fire. Now the fire had burnt out. Then he told him to put the rats on and to cook them. Then the one who could not see put them on the fire, but this one who was sitting down gave him a stick to turn them over with it. There was very much coal. Then the rats made a noise of bursting, but this one was scared. The one who could not walk got up and ran away, but the one who could not see opened his eyes and also ran away. Then he was told, "Please, do not shut your eyes and do not sit down again," they were told. Thus they became well. That is all.

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[5] Recorded in text by Franz Boas. Informant 8. Notes, p. 244.

### VARIANT [2]

Two men were living together in the west. One was blind, and the other was lame. The blind one carried the lame one and when they came to the nests of the wood rats, the blind man put the lame one down and he trapped the rats. This is the way they got their living—one to carry, one to catch the wood rats. The lame man got the meals ready for both. Sometimes they played tricks on each other. Sometimes the lame man told the blind man to go in the wrong direction, and he would bump his head against a fir tree, or fall into an arroyo. Then the lame man would call, "Come back, brother. I sent you off in the wrong direction." In this way they spent time. The blind man would tell the other, "Get up, walk." He would place his brother in such a way that he could come over to his brother. (The lame one had shortened leg tendons; he had cramps.)

One day they went out again. When they found a wood rat's nest, the blind man set the lame man down and tried to tell the blind man just where to get the wood rats. The blind man said, "Get up and help me." In this way they passed the day again and got wood rats for food. They always talked of getting cured and the blind one said, "Some day I'll get my sight back, and you'll get your legs."

The next day they went out hunting again. The blind man said, "What would you do if you got well!" "Yes; if you had your sight, we would live well together." They killed big rats and were happy because they would have a big meal again. They thought they got on very well, one of them blind and one of them lame.

The next day they went hunting again, the blind man carrying the lame one. They came to the wood rat's nest and it happened that the rat was the biggest they had ever killed. They pulled out the rat and threw it on the coals. All the time they were saying, "Well, my brother, what would it be like if you should get your sight!" "And you your legs!" The rat was roasting when it suddenly burst. They were scared. The lame man ran, the blind one opened his eyes; the bursting cured them. The blind one told the lame one, "Don't sit down, you'll get cramps again." The lame one said, "Don't shut your eyes. Keep them open, you'll get blind again." So they were cured. The blind man said, "Oh brother, I can see." The lame man said, "Oh brother, I can walk." They lived together.

### THE SIX BOYS [5]

Here somewhere in the west there were six boys. Now they were working, these six boys. They took turns in making (cooking) what they were going to eat. The first one took his turn. He made everything until it was done. Then he became sleepy. He lay down and slept. When he was asleep an old woman entered. She ate everything. Then the other boys arrived. They said to him, "You did not make anything. Maybe you have just slept here." "Yes; I made it," said he, "but somebody ate everything." Again on the next morning another one took his turn and the same also happened. Then another one also took his turn. This boy had great supernatural power. On one side he was a bear and on the other side he was a person. He made everything. He also became sleepy. He lay down and slept. The one side that was a man was asleep, but the other side did not sleep. He had his eye open on one side. Then the old woman came in. She also had great magic power. With the one side that did not sleep he saw her. He arose and took hold of the old woman. "I have caught you. Now I will kill you." "No, please let me go," said the old woman. "Over there I have shut up six girls. You may marry the one whom you choose." "All right," said he. He let the old woman go. The other boys arrived. He told them, "This woman lives where that bush (*abuts*) is growing. There is a hole under it. I saw the old woman go in there." This boy told them that she had girls and that she had told him to marry the one he chose. Then the boys took cowhide and cut it in long strips. They tied all of them together. They made them long. Then they went where the bush was growing. They pulled it out and the wind blew up from below. Then they tied the first one around his waist. He spoke thus, "If I do not reach the bottom I shall shake this with which I am tied. Then you will pull me up." Soon they pulled him up. Then another one, and in his turn soon they pulled him up also. He did not dare (to go down). Then came also the turn of this boy who had magic power. First he tied a large stone (to the rope). Then he sat on the stone. They let him down. He arrived below. There sharp thorns were growing. The stone broke all of them and so the boy went in (and came to the place) where there was a door. He arrived at the door and there a mountain lion was watching. He said (to the boy) thus, "You can not go in." "Yes; I shall go in where this old woman is. I am looking for her." Over there inside another mountain lion was watching. (The mountain lion said), "You can not take her out." "Yes, I will take her out," said he (the boy). Then he blew strong medicine on him. He went in. When he arrived the lion lay down. They met and they fought and he killed the mountain lion. He took out the old woman. He asked her, "Where have you hidden the girls?" "Yes, here are the keys. If you can get them, take them out." Then he took out the girls. Then he took them up. They had taken up all of them, but they left him below, that boy. No one took him up. Then the other boys took the girls away. Each took one away for himself. From there they went south, but after three days this boy came out. He inquired everywhere which way all the boys had gone. They were branded. Therefore he knew them. He searched for them in the south, but he could not find them. They had taken all the girls from him and he did not get married to any of the girls.

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[2] Informant 1.

[5] Recorded in text by Franz Boas. Informant 8. Notes, p. 245.

### VARIANT. SĂNO′SA [2]

A man and his wife had no children. They both prayed that they might have a son. When they had prayed a long time the man went to the mountains to ask there. He met a bear. The bear said, "Are you coming?" "Yes, I am coming to ask for a child." The bear said to the man, "Come into my house. They won't hurt you." The man went to the bear's cave. The bear said, "You want a child?" "Yes, that is what I am asking for." "Stay and sleep here to-night. In the morning you may go home." He stayed in the cave, and as soon as he was asleep the bear went to this man's house. It was night, and the wife was sleeping alone. She said, "Are you coming?" and she started to set out food for him. The bear said, "I am not hungry. Do not set out supper for me." He slept with the woman. Toward morning he went back to his cave.

When the bear got back, he said to the husband, "To-day go to your home. Keep on asking for a child. Then your request will be answered soon." The bear kept on coming to the wife's house when the man was away. At last they had a child. It was half bear and half human, and they named it Săno′sa.

When the boy was grown, he asked his mother, "Who is my father?" When his father was in the house, he asked her. At last the father died. The boy kept on asking, and the mother finally said, "Some day I will tell you who your father is." "It was not my father who died. Somebody else was my father." At last the mother said, "I will tell you who your father is. He is not near here, he lives in the mountains." One day the boy said, "I will go to-morrow to search for my father." She let him go and showed him the direction and said, "Watch for bear tracks." The boy went up to the mountain. When he saw tracks he said to himself, "Soon I shall find my father." He followed the tracks to a cave. "I guess this is my father's home." When he had come close the bear came out and saw him down below. The bear said, "Here is my child. He has come looking for me." The bear went down to meet him and he asked, "How did you get here?" The boy answered, "I was looking for my father. My mother told me to watch for bear tracks. I saw some and followed them and I came to this cave." The bear said to the little boy, "Stay with me in my cave." He stayed with his father. At last the bear asked, "Would you like to go back to your mother?" "I would rather stay with my father." Finally the bear sent the boy home and gave him wafer bread to carry to his mother. He told him to come back in four days. Săno′sa went home to his mother, and she said to him, "Stay here and do not go back to the mountains." But the boy went back to his father. He said to him, "Stay in the cave and I will go out hunting." The boy stayed in the cave all day and the bear went hunting. At evening the bear came home. He began to ask his father, "What was that you brought in last night?" The bear would not tell. Next day the boy went home again to his mother. The bear gave him meal of already baked bread. The mother asked, "Where did you get this meal?" "Well, mother, I don't know where my father gets it."

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[2] Informant 1.

Săno′sa wanted to go hunting with his father but his father would not let him. He told him, "You are too young yet." The boy returned to his mother and stayed with her and supported her.

One day he asked his mother if she would let him work for wages so that they might live better. The boy started out to look for work. At last he found a job at the king's palace. He was sent to the mountain to herd sheep. (Continues as in preceding version.)

## THE THREE BROTHERS [6]

Long ago.—Ehe.—Somewhere then lived their mother. Oh my! the poor old woman had three children, boys. Oh my! the poor ones had nothing to eat. They were poor. Then the eldest one spoke thus, "Mother," said he, "we must go and search for something, we brothers," said the eldest one. Then their mother spoke thus, "It is good, my children," said she. Then, "Make lunch for us. Tortillas will be our lunch. We might search for something," said the eldest one. They were three brothers. Then their mother made tortillas and early they went thither to search, if they might find some work. They were going to support their poor mother who was very poor. Early their mother made tortillas for each one as their lunch. Then they went south. The eldest one said to their mother, "Goodbye, mother," said he to her. Then the next brother also said goodbye to his mother and then the youngest one also said goodbye to his mother. Then their mother spoke thus, "My children," said she, "Be men, make an effort!" said she, "my children," said their mother. "Now you may go and search for something, my poor children," said she. Then they went southward and they arrived somewhere in the south at a trail. There were three trails. The eldest one spoke thus, "I shall go southeastward," said he. "You go to the middle south," said he to the middle brother and then also he said thus to the other one, "You, youngest one, you will go to the southwest," said he to him.

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[6] Recorded in text by Franz Boas. Informant 7. Also Benedict, informant 1 (omitted). Notes, p. 246.

Then he went south for a while. The eldest one walked along the east side. Then a Coyote came from somewhere. The Coyote reached him and said thus to him, "Where are you going, young man?" said he to him. "Yes, I am searching, if I might find some work," said he. Then Coyote spoke thus, "Have you no lunch?" said Coyote to him. The young man spoke thus, "Yes," said he. "I have tortillas for my lunch," said he. Then Coyote spoke thus, "Indeed, if you give me tortillas, I will take you along," said Coyote to him, "to a place where you will work," said Coyote to him. "If you give me tortillas I will take you," said Coyote to him. "If you give me tortillas I will take you there," said Coyote. Then the young man spoke thus, "I will not give you any," said he to him. "Southwest from here one of my brothers is walking. He has lunch," said he, "maybe he will give you some," said the eldest one. Then Coyote went away from there. He was not given any tortillas. He went southward again and met the middle brother who was walking south. Then Coyote arrived there. He said thus to him, "Where are you going, young man?" said he. "Yes, I am searching where I might find some work," said the young man. He said thus to Coyote. Then Coyote said, "Have you no lunch? Give me some," said Coyote. "Then I will take you where you will work. I will search for it for you," said Coyote. Then the young man spoke thus, "Yes, I have tortillas for my lunch," said he, "but I shall eat my lunch (myself)," said he. Then the young man spoke thus, "There in the southwest another one of my brothers is walking, the youngest one. He also has lunch," said he. "Maybe he will give you some," said he. Then Coyote went away from there and he overtook the youngest one, in the south. Coyote arrived and said thus to him, "Where are you going?" said Coyote to him. He said thus, "Yes, I am searching where I may find some work," said the youngest one. Then Coyote spoke thus, "Have you no lunch?" said he to him. "Give me some and I will take you where you will work," said Coyote to him. "If you give me some tortillas, I will take you there," said he to him. Then the youngest one spoke thus, "Yes," said he. "I have tortillas for my lunch," said he, and he gave some tortillas to Coyote. Coyote only smelled of them. He did not eat any. Then the youngest one spoke thus, "Oh my! you did not eat any," said he. "All right," said he. Then he took back the tortillas. He took them back. Then Coyote spoke thus, "Let us go!" said he. "Now I will take you along," said he to him. Then they arrived there somewhere in the south. "Come on," said Coyote, "I'll walk on one side," said Coyote. "You will go on the trail," said Coyote to him. Then they went southward. He took him there. Somewhere in the south was water. They reached it. Then he sat down also. Then Coyote spoke thus, "You will sit down here," said he to him. Then he sat on the river bank. He was eating tortillas. Then Coyote said to him, "Here on top of the cottonwood tree are three pigeons," said Coyote. "They always take a bath here," said he. "Down here the pigeons leave their clothing," said Coyote. Then he spoke thus, "When the eldest one takes off her shirt, she will drop it," said Coyote. "Do not take it!" said he. "Then her sister will also drop her shirt. She will undress and she will also drop her shirt," said he. "Do not take it," said Coyote to him. "Then the youngest one also will take off her shirt. Then, when the youngest one drops her shirt, you will take it," said Coyote to him. He told him. Then the youngest of the young men was sitting there. He was eating tortillas. Fish were in the water below. Then the Pigeon Girls were bathing. Then that youth who was sitting there gave the fish tortillas to eat. Then Coyote had told him, "You will sit down here," he had said to him. "The Pigeon Girls will come very soon," he had said to him. "The Pigeon Girls are the daughters of the king. The king has only those three children. They come to bathe below in this water." Then Coyote went away. He said thus to him, "The king's daughters themselves will take you along," said Coyote to him. "You will go to work there," said Coyote to him. "Now then," said he, "I shall go," said Coyote. Then he was sitting on the river bank. The pigeons arrived, the king's daughters. All three of them were girls. On the river bank, on top of a cottonwood tree, the pigeons were sitting. They were going to bathe. The eldest one took off her shirt first. The eldest one dropped her shirt and the second one also took off her shirt and also dropped it. Then the two went to bathe in the water. Then the youngest one also took off her shirt. She also dropped her shirt. The young man saw it. Then he went there. The young man took the shirt of the youngest one. Then the sisters were bathing together and afterwards they went out together. The eldest one took her shirt and put it on; and her sister also put on her shirt. Then they came out from there as pigeons. Then the youngest one did not find her shirt. She had lost her shirt. "Some one took it," said the youngest pigeon. Then she was sitting there. The young man had taken away the shirt of the pigeon. Then she said, "Give me my shirt!" said she. "I will take you home, if you give me my shirt," said the pigeon. Then "Take this kerchief!" said she to him. "If you give me my shirt then I will take you home," said the pigeon. Then he gave her the shirt. Then the eldest sister spoke thus, "If," said she, "you find," said she to him, "my ring, I will give it to you," said she to him. "It may have dropped into the river here while I was bathing," said the eldest pigeon. Then the young man spoke thus, "Very well! let me search for the ring," said he. Then he went north from there where the young man was sitting. He took out a tortilla and he fed the fish. He gave tortillas to the fish to eat. Then many fish came. He broke the tortillas in pieces and the fish ate them. Then the young man spoke thus: "Please, fish," said he, "somewhere below is a ring. Please search for it, please!" said he. He told the fish that the king's daughter had lost the ring, said he. Then all the fish went down. Then the fish came back there and the fish spoke thus: "Already some time ago when you came here," said the fish, "that poor one gave us tortillas," said they. "Let us go!" said the fish. "Oh, my! the poor one! let us search for the ring!" said the fish. Then they went down. The fish searched for the ring. The fish came back from there and one held the ring of the eldest daughter of the king in its mouth. He gave it to the young man who was sitting on the bank of the river. Then the young man spoke thus: "Thank you," said he; "you found the ring for her," said he. Then he went away southward. He arrived at the place where the Pigeon Girls were. Then he spoke thus: "Here," said he, "I found the ring," said he. "Maybe this is it," said he. Then the eldest pigeon said, "Yes, that is it," said she. The young man gave it to her. "Here it is," said he to her. "When we take you to my house, we shall be married together," said the eldest one. "Here it is! I give you this ring," said she to the youth. Then the middle sister spoke thus, "I give you my rosary," said she. "When we take you home," said she, "we shall be married together," said she. Then the youngest one also gave him her kerchief. They all gave something to him. "On account of this our father will believe you," said the eldest one. Then they went to their house together with the youth. The Pigeon Girls took him there. Then the eldest one spoke thus, "You," said she to the youth, "shall go there and we shall go afterwards," said she. "When we arrive at our house," said the eldest pigeon, "then we shall sit on a cottonwood tree outside," said she. "We shall be seated on top of the cotton wood tree," said the pigeon. "You, when you arrive there, our father and our mother will be there," said she. "You will arrive there," the youth was told. "Then you will enter the room," said she. He was told by the eldest pigeon, "and afterwards we shall enter," said she. Then the youth arrived at the king's house. He entered inside. The king said to him, "How are things?" said the king. "Maybe you came here to look for work," said he. Then the king spoke thus, "It is good," said he to him. Then the Pigeon Girls came in. They all came out as people. They were the king's daughters who entered. Then the eldest one spoke thus, "This is the one," said she. "There at the river I and my sisters were bathing," said she. "Then I lost a ring," said she. "This youth found it," said the eldest one. She told her father. "This is the one whom I shall marry," said she. "I," said the youngest one, "I lost my shirt. This one found it. This one gave it back to me," said the youngest pigeon. "I gave him my kerchief. This one I will marry," said the youngest one. Then the middle one also spoke thus, "To this one I gave my rosary. This one will marry us sisters," said the middle one. Then the eldest one spoke thus, "This one gave back to me the ring. There in the river we were bathing and I lost the ring. This one found it," said the eldest one. "Then he gave me my ring," said the eldest one. "This one will marry us together," said the eldest one. She told her father the king. Then the king spoke thus, "Let us see," said he. He spoke thus to the youth. "Is it true that everything was given to you, the belongings of my daughters?" said the king, "Let us see whether it is true that you have those things. Then I shall believe it," said their father, the king. Then he spoke thus, "Here," said he, "maybe these are the belongings of your daughters," said he. Then he took out the ring and the rosary and the kerchief. Then he showed them to the king, their father. Then the king spoke thus. He called his daughters. Then he spoke thus, "It is true," said the king. "You, my children, gave these things to him," said he. "It is true; there are the belongings of my daughters," said the king. Then he spoke thus, "Tomorrow, we shall do something immediately. At once you will be married," said the king to him. Then he spoke thus, "If you can separate them," said he to him: "Behold! there are in that room peas and beans and wheat all mixed. If you can separate them, you shall marry my daughters at once," said the king. Then the youth spoke thus. He went north and there he said, "Please, ants," said he, "separate the peas, wheat, and beans here tonight and put them apart separately. The king will see them tomorrow," said he. He told the ants. They were going to separate everything. Early he went to tell the king. "There it is," said he to the king. "I separated all the peas, beans, and wheat," said he. "Early at once I shall be married," said he to the king. Then the king saw that the wheat and peas and beans were by themselves, all separated. The ants had helped, oh my! the poor youth! Then the king spoke thus, "Now then," said he, "tomorrow you will marry the youngest one," said he. Early he was married to the youngest one. Then there was a great feast. They feasted after he had married the king's daughter. Then his wife spoke thus, "Let us go!" said his wife, "Let us go to the place where your home is," said she. "I shall go where your home is," she said to her husband. "Let us go!" said she. Then his wife had a buggy and they went with it to his house. They were coming from the south to where the youth dwelt. There a rabbit was walking along. Then his wife spoke thus. She said thus to her husband, "Catch that rabbit," said his wife. Then her husband said, "How shall I catch it?" said he. "Indeed that rabbit can not run," said she. Then she spoke thus, "Come here, rabbit!" said his wife. Then her husband caught it. The rabbit was there. He took the rabbit and his wife wrote a letter. Then she gave it to the rabbit, which was to tell his mother that her youngest son was coming. She sent his mother a letter (saying) that he was bringing along his wife and that her son was married. Then she gave the letter to the rabbit to take to his mother's house. He was bringing along his wife and he took her to his house. He went to tell his mother to wait for him, for he was coming home. Then the rabbit carried the letter. The rabbit arrived at his house. The letter was attached to the rabbit's ear. Then his mother saw it. The rabbit was sitting about outside and the letter was attached to the rabbit's ear. Then his mother caught the rabbit. She took the letter. She took it off from the rabbit's ear to which the letter was fastened. Then his mother saw the letter. She said, "My son is coming," said she. "The poor one, he is married. He is bringing his wife," said his mother. Thus she told the eldest one. Two of her sons had already arrived. They had not found any work for which the brothers had gone in search. "The youngest one has won, the one who has given tortillas to the coyote. Therefore he took him there and therefore he was married," said the eldest brother. Then his mother spoke thus, "Here the poor youngest boy is coming," said his mother. "The poor one is bringing his wife," said she. They arrived. He arrived in the buggy, the youngest one with his wife. Then his mother spoke thus, "My poor child, have you arrived here?" said his mother to him. Then his wife went in also. "How are things?" said his wife. "Poor one, this here is your house," said his wife. Oh my! the poor ones! they were very poor. Their house was small. Then his wife spoke thus. His wife had some stick. She took it out and she made a request of it. "Tonight," said she to it, "put at once a house here," said she to the stick and

she asked that everything should be put inside into the house and outside was to be a cottonwood tree and on top of it there were to be birds. At night it put down the house. On the following day they saw it together. It was very large and many things were
40 below inside. Then his mother was glad. Oh my! the poor ones, they had been very poor. Now it was good and outside a cottonwood tree was standing and birds were singing on it. Then she had many chickens and all lived together.

That long is the bald tail.

## Tied to the Cow's Tail [2]

There were three men. Two of them were brothers, and one was a friend of theirs. They all went out hunting together in the mountains. "We are all three to go and hunt only deer." Next morning they started off, and came to the high mountains. When they were almost up, the elder brother said to the younger, "Go a little farther off. I will go in the middle and my friend will go a little distance beyond me and we will begin to hunt." The elder brother got to the level mesa and there he saw a great big grasshopper. The grasshopper hopped over to his chest and sat there. His friend was watching. He waved to his friend and he stretched out his arms and said, "Maybe this is the deer. He has horns! Shoot him." So his friend shot the grasshopper. He fell dead. His friend came running up and cried, "I have killed a deer!" He sat on top of him and then he saw it was his friend. He began to cry, "My dear friend, I have shot you. You shall not die alone. I will die with you." A cow was lying a little way off. He had a rope and he tied it around his own neck. The other end he tied to the cow's tail. He tied it tight and then he hit the cow a great blow. The cow was frightened and ran off. She dragged him until at last he was all in pieces.

Up came the younger brother. He said to himself, "I see a great cloud of dust. Perhaps it is the others chasing deer. I shall follow that track till I get to the great dust." He got where a leg was. "Oh yes, that is what it is, for here is the hind quarter. They're going on for more deer." He went on and he came to another leg. "Both hind quarters." He went on, and he found the two arms. "Fore quarters." At last he came to the cow standing there all tired out. The head was still tied to her by the rope. "Oh, it is my brother!" And he said to the cow, "Why did you kill my brother?" The cow said, "I am not the one who killed him. He tied himself to me, and he hit me and told me to run off fast. A little way off he had killed another man. Perhaps that was your brother. I was lying down near where your brother was standing. He called to his friend and told him a deer was on his chest. His friend shot the deer and he killed him. You don't believe me," said the cow, "I'll take you to the place." "All right."

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[2] Informant 1. Notes, p. 245.

He took up the head and started off. On his way he picked up the arms, legs, stomach, liver, heart and piled them all together. Got to the place where his brother was killed. He saw he was shot right in the chest. "Look at him," said the cow. "This is where he shot him. I was lying right there. Go and see where it was. As he killed his friend he began to cry. Then he went back and got the rope and tied it around my tail. He hit me and told me to run as fast as the wind. That is the way he got killed."

## THE DEVIL WOMAN [7]

Two sisters lived in Tiputse close by the river. They were Oheania and Okuronita ("Mexican names"). The younger sister married first, and the elder lived with her sister and her husband. A child was born to Okuronita, and her sister and husband took turns watching by her all the time. One day her husband went out and left her with her sister. When he was going he said to her sister, "Do not leave your sister. Her child is still new-born." When it was almost dinner time the sister said, "We have no water. I will hurry and get some. I will come right back." When she got to the river a fish said to her, "Come and see the stomach you lost when you were washing it." She ran along after it, but the fish was fooling her. She stayed away a long time. She went back where she had left her water jar. "It's nothing," she said, "I can't get it." She went back to her sister.

While she was gone a Devil woman came to her sister's bed. "Poor thing, poor thing, did they leave you alone?" she said to her. "Come over here, let me louse you." The girl put her head down. The Devil woman took a needle and stuck it into her head. Immediately she turned into a dove and flew away. The Devil woman nursed the baby.

The sister returned. The Devil woman said to her, "Don't leave the window open. Shut the door. I want it dark. Something happened to my eyes so I want the light shut out. My eyes hurt." Her husband came home. He said to her sister, "How are they to-day?" "They're all right." The Devil woman asked for something good to eat. "What's the matter, wife?" her husband asked. "Nothing's the matter. My eyes hurt, the light bothers me." Her husband went out, and the sister said, "I was sitting right by her all day."

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[7] Informant 1. Devil, *troyatam;* witch, *ganadier.* Notes, p. 246.

Next morning when her sister went out-doors, a dove came close and called, " Is Okuronita's baby well? " Next morning the husband went out-doors. A dove came up close to him and called, " Is Okuronita's baby well? " The husband went indoors and said to the sister, "A dove came to me this morning and asked about the baby. To-morrow I shall climb the tree and see who it is that calls." Next morning he climbed up the tree and caught the dove. It was a nice white dove. " Poor thing," said the elder sister, " we will take her in so that my sister can see the pretty dove." The false woman inside heard. She called out, " Don't open the door. Don't open the door. The light hurts my eyes." The sister held the dove and rubbed its head, and said, " Poor thing, poor thing." A needle stuck in her hand. She said, " This dove has something in her head." She pulled it out. As soon as she had pulled it out the dove was changed into Okuronita. Her sister said, " We thought it was you inside. Who is that we are feeding good things to? " Okuronita was very thin for she had had no food. " That time you went out after water, this Devil woman came into the room and asked to look over my head. She stuck me with the needle, and I was changed into a dove. I flew out into a tree and thought about my baby." Her husband said, " But who is the person in your bed? Maybe it is a devil." He went in and caught the Devil woman by the neck and choked her. " We didn't know you were a devil and we were giving you good things to eat," he exclaimed. He killed her right there.

## THE GIANT'S DAUGHTERS [8]

There was a poor family. The old man and woman had four sons. The youngest one ate too much, so they told his brothers to take him to the mountains and leave him there. On the way he gathered all the food he could find, for he knew already what they planned to do. The sun set, and it got dark; they were in the mountains. The little boy said, " Oh, brothers, it is night. Where shall we sleep? Stay where you are and I shall climb this pine tree to see if there is any light around." He climbed up the tree, and he saw a light like a star far off. " Let's go to that place and sleep there and perhaps they will give us food." " What shall we do with the oxen (oxcart)? " " We shall leave them right where they are. When we return in the morning we shall come back to this place."

They went off toward the light he had seen. They traveled all night and came to the house. When they were close, the elder brother said, "Perhaps this is a giant's house." "What can we do?" said the little boy. "We are here now, and we must go in." The little boy told the elder brother, "Knock on the door." He said, "Ho, inside!" "What is that? Who are you boys?" "We are little Cochiti Indians." "All right; just come in," said the giant. He woke his wife and told her to give some supper to these poor little Indian boys. In his heart the giant was saying, "I shall have a good dinner out of those boys." But the little boy knew already what he was thinking.

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[8] Informant 2. Notes, p. 247.

The elder brother said, "We were just looking for a place to sleep. We were out for wood and night overtook us." They gave them a room to sleep in. In the room were four little girls, daughters of the giant. On the west side they put the four Indian boys, and on the east side the four daughters of the giant. The girls had each a round piece of rabbit skin tied over their heads for caps, and the boys had fox skin bandas. The little boy knew that the giant would come to kill them. In the middle of the night the giant sharpened his long black stone knife with which to cut off their heads. When the giant was asleep, the boy got up and put the rabbit skin caps on the boys and the bandas on the girls. Then he went back to bed. Just as he was going to sleep he heard the giant coming. He came to the boys. "No," he said, "these are my daughters; they have rabbit skin caps." He went to the girls and felt of the bandas. "These are the boys." He cut off their heads. Then he woke up the others and told them to come out. The boys came out and ran away from that house.

They came to an old woman's house and she gave a piece of glass to the little boy, and said, "Throw it back and it will splinter and stick up." The giant, who was following them, got to the place where the splinter of glass was and he could hardly make his way. He was very angry. The boys went on. They met Old Grandmother Spider. She gave the little boy a piece of root and said, "Chew this root up and spit it behind you." He spit it behind him, and a great spined cactus came up on the path. They ran on as fast as they could. They met an old woman again. She said, "My poor, dear children, run fast; the giant is getting close to you." She gave the little boy a needle and said, "As he comes near to you, throw the needle back toward him." The giant was near; he threw the needle and it stuck out in the path behind them. The giant could not walk through it nor step over it. They went on, and they met an old woman again. She gave the youngest boy a piece of glass and said, "As the giant comes throw it back, and it will make a sheet of ice." The giant fell and slid and could not get up. His knees were all cut and torn, and the boys were saved.

## The Door Falls from the Tree upon the Robbers[2]

An old man and old woman lived far off from everyone. They were afraid of robbers. The man said, "I think we had better go where we will be safe. If someone comes they will kill us here." He told the old woman to take all the clothes and he said, "I will carry our house door." They started south and came to a tree where they sat down to eat. Suddenly they heard a noise. Some soldiers were coming. "Where is there a safe place?" they cried. They climbed the tree. They put the door on the branches and sat on top. The soldiers came close and stopped under the tree to camp. The old woman needed to urinate and said, "What shall I do?" The old man said, "Catch the urine in your hands and sprinkle it over the soldiers." The soldiers were resting after their meal under the tree. The soldiers felt drops falling. "There are birds in this tree," they said. They looked up and saw the old man and the old woman in the tree. They all went to get their guns to shoot them. The old man said, "Let the door fall down." They pushed the door off. The noise frightened the soldiers and they ran. When the old man and the old woman saw that everything was quiet they came down. They found all the soldiers' guns and food left there. They began to eat and were very happy. They started south again. They took some of the soldiers' food along, and left the broken door.

On the way they came to a place where people had been threshing wheat. They found a little boy hunting birds. They asked, "Where is your home?" He took them to his home. Farther south they came to his home. He lived with his grandfather. The old man and the old woman did not go inside. Outside they met an old woman (witch) who said, "Don't go into his house; better mine." So they went to the old woman's house. They stopped there. The old man was suspicious. He thought she was trying to steal from them. He said to his wife, "Better leave this house." The witch wouldn't let them go—she wanted them to stay. The old man said, "We are looking for our little boy who has been lost for many years." The man went out. He met another man who said, "Do not stay in that house; that old lady is a witch. She might kill you to-night." He told the old man how to escape. "When the witch is asleep, steal away and lock her in the house. This is the only way you can get away." The old man did this. They went north. They set out to find a safe place. The man had said, "As soon as she knows you have gone, she will pursue you. Go quickly until you find a safe place." At last they came to a safe place and they lived there.

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[2] Informant 1. Notes, p. 247.

## THE THREE BROTHERS (OPEN SESAME)[2]

There were three brothers who were working in the silver mines. The two eldest brothers worked hard, but the youngest one was lazy. The two eldest went after a load and when they got to the mine, they would say, "Let it be open!" The door would open and they would load their wagons. When they were finished they would say, "Let it be shut!" And the door would shut. So nearly every day they went up and loaded their wagons at the mine. Every day they would say, "Let it be open," and the door would be open, and when they were through, "Let it be shut," and the door would be shut.

One day when the two brothers came home the lazy one said, "Where did you get this silver?" They would not tell. He said to himself, "I will follow and see." He followed at a distance and saw them come to the mountain. He began to wonder how he could get close to see them open the mine. He saw a pine tree, and he said, "What shall I do? Shall I stay on the ground? Or shall I climb up? I think that I had better run on ahead and climb the tree." So when the two brothers got to the mountain they saw tracks. The lazy brother had got there first and had climbed the pine. They said, "Let it be open!" And the door opened. The two brothers loaded up, and then said, "Let it be shut!" And the door closed. The boy up the tree heard and thought, "If I say 'Let it be open,' I can get the same load as my brothers." The youngest brother got down from the pine tree and said, "Let it be open!" And the door opened. When it was open he went in and saw lots of silver (money) piled like wheat in the corner of the cave. While he was loading he forgot what to say to get out. While he was inside, robbers came to the mine. They said, "Let it be open!" The door opened. The youngest brother thought that they were his brothers, but they were thieves. They found the boy in the cave and killed him, and they took his body outside and hung it on the pine tree. They got all the silver they wanted and went away.

The two brothers came and found the boy hanging on the pine tree. When they recognized their brother they began to cry. They said to their brother, "You have never been here, I don't know why you have come to this place." They took the body down and carried it home. On the way they met a woman. She heard them coming. She thought, "What body have they there?" Her husband heard her and was jealous. The brothers said it was an old woman, the owner of the mine, who had been killed there. The husband watched his wife as she peered through the window at the brothers, and he thought that they were whispering to her through the window. He was angry and struck her dead. The neighbors went to the governor and told him that the man had killed his wife. The governor sent out soldiers to arrest him———

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[2] Informant 1. Notes, p. 247.

(As far as she remembers.)

## HALF ROOSTER [2]

Long ago when the people of Cochiti came down from the mesa, there was a half rooster with them. He came to a house where a woman lived. She gave him food to eat. After he had gone on a little way Half Rooster came back and said, "I have lost my spoon. I have come to look for it." For Half Rooster had great supernatural power. The woman in the house said, "There was no spoon left here." Half Rooster said, "If you don't return it, I shall go southwest where the king lives and bring suit against you." "All right, you may bring suit." Half Rooster went southwest to the king. On the way he met a lion who said to him, "Rooster, where are you going?" "I am going southwest to the king to tell him that they stole my spoon." "I shall go too." "All right, come into my arse." "How do I get in?" "Don't say that." So the lion went into Half Rooster's arse.

When he had gone half of the way he met a bear who asked, "Where are you going?" "I am going southwest to the king to tell him that they stole my spoon." "I shall go too." "All right, come into my arse." "How do I do that?" "Don't say that." So he went into Half Rooster's arse. When they were almost there, he met a wolf who asked, "Where are you going?" "I am going southwest to the king to tell him that they stole my spoon." "I shall go too." "All right, come into my arse." "How do I go in?" "Don't say that." So he went into Half Rooster's arse.

He started again and met a grinding stone. He said, "Where are you going?" "I am going southwest to the king to tell him that they stole my spoon." "I shall go too." "All right, come into my arse." "How do I go in?" "Don't say that." So he went into Half Rooster's arse. He started again and he met fire. Fire said, "Where are you going?" "I am going southwest to the king to tell him that they stole my spoon." "I shall go too." "All right, come into my arse." "How do I get in?" "Don't say that." So he went into Half Rooster's arse. Then he came to a pond. Water asked, "Where are you going?" "I am going southwest to the king to tell him they stole my spoon." "I shall go too." "All right, come into my arse." "How do I go in?" "Don't say that." Water started to go in, and at last all the pond went into Half Rooster's arse.

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[2] Informant 1. Notes, p. 248.

He went on, and as he was getting near, some soldiers saw him coming. He came to where they were standing outside of the king's palace. He asked for the king. They told him, "He is inside." "Call him out, for I came to put it before the king that my spoon is stolen." The king came out; he was frightened. "Heavens!" he said, "I never saw such a man as this! Maybe he is a great devil. Put him in a big fire and burn him up. Catch him, catch him! Or else take him to the barn where the wild horses are. They will kick him to death." The soldiers caught him and brought him to the barn. They shut him up there all night. When they had left him, he said to Lion, "Great Lion, come out and kill these wild horses."

The next morning the king told the soldiers to go and get Rooster. "He will be killed," he said. They went to the barn and opened the door and all the horses and mules were lying dead and Rooster was sitting up proudly. They ran to tell the king that Rooster was sitting up and that all the horses and mules were dead. "A wonderful Rooster he is!" said the king, "Or else he's a devil! Bring him out of the barn and shut him up with the great bulls. They will trample him." The soldiers took him where the bulls were. They watched a while. When they had gone, Rooster called out Bear, "Great Bear, come out and kill these bulls."

In the morning the king told the soldiers to get Rooster for he would be killed. They came to the barn where the bulls were. Rooster was sitting up proudly. They ran off to tell the king that all his bulls were dead. The king said, "He is a great devil. Take him to the two dangerous mules that nobody has ever touched. They will kill him." That night they shut him up with the two dangerous mules. They watched him for a while. When they went off, Rooster called Wolf, "Great Wolf, come out and kill these two dangerous mules." He came out and struck them down. When the soldiers came to the place where the two dangerous mules were they found them dead and Rooster sitting up proudly. They ran to tell the king. He told the soldiers to take Rooster to the church for it was winter. "He will freeze," he said. They took him straight to the church and shut him up. When night came he called to Grinding Stone, "Grinding Stone, come out and break all the santus and pictures in this church." Grinding Stone broke them and threw them into the middle of the floor. In the morning the soldiers came to get him. They found him sitting up with all the santus and pictures broken and piled in a circle around him.

When they told the king he said, "Put him in an icy place and press ice on him." The soldiers took him to an icy place. They put him under the ice and they pulled slabs of ice on top of him and pressed him down. They told the king, "We did as you told us." "All right. He'll freeze this time." That night when everything was quiet Half Rooster said to Fire, "Great Fire, come out and melt all this ice." The Great Fire came out and melted all the ice. He called Fire back to his arse again and it went, and the ground dried up. Nobody could see how Rooster had melted the ice. The king said, "Go and get Rooster. He'll be frozen to death." They went and opened the door. There he was sitting up proudly. The king said, "Leave him where he is and go and get four wagons of wood." They all went to get the wood. One was to get a great log. The king said, "When you all get back, set the log upright and pile the four wagons of wood around it. Tie Rooster to the log (stake) and set fire to the wood, but wait until the morning to light it so that all the people can see him burn."

They tied him to the log and started the fire. "He is sure to die. He is sure to die," all the people said. Some people were sorry for him; some wanted him to burn to death. As soon as the fire was burning hard, he said, "Great Water, come out and pour over this fire and put it out." Water came out of his arse and put out the fire. It covered the ground. That is how he was saved. So the king said, "Take him down, for he must have great power. I could not do anything to overcome him." So the king took him to his house and he lived with him forever.

# VI. TRUE STORIES

## How the People Came Up from Frijoles[1]

The people came up from Shipap. They lived all together at the mesa of the Stone Lions: the people of Cochiti, of Santo Domingo, of San Felipe, Acoma, and Laguna, and the people of Sia. They all spoke the same language, and they lived as brothers. At last they had trouble. The headman of one people took his families in one direction, and another in another. The descendants of one mother went together with one headman.

The people of Santo Domingo followed down the east bank of the Rio Grande till they came to Cactus Village (five miles from Cochiti). The people of Cochiti went to the old pueblo of San Miguel (seven or eight miles north of Cochiti on the west bank of the Rio Grande) having followed down the Kapolin Canyon from the mesa of the Stone Lions. The people of San Felipe, and Laguna, and Acoma followed down the Peralta Canyon toward the west and built the (ruined) pueblo of Peralta Canyon (six miles from Cochiti). There were people of the Corn clan among them, and they were not willing to go with their brothers to the south, and they went off by themselves and lived with the Utes and the Apaches.

The people of Cochiti lived at San Miguel. At last they had trouble. They came to the Potrero Plateau (Plateau of the Buildings, nearer Cochiti). There they lived many years. They made war on the different pueblos, and they all tried to drive the people of Cochiti from their plateau. While they were fighting, the Spaniards came from the south. The rest of the pueblos leagued with the Spaniards against the people of Cochiti. All these pueblos had already come down off their mesas and had been given lands by the Spaniards. Only the people of Cochiti were still on their mesa. There was only one trail up to the pueblo, and at the top the people had piled boulders. When any enemy came up the trail, they rolled down a boulder and killed him. The Spaniards could not bring the people down from their mesa. They went to Santa Clara and to Tesuque and the far-off pueblos to get help against the people (of Cochiti). They could do nothing against them. There were a thousand warriors among the people (of Cochiti) then; it was the largest of the pueblos. No one could hurt them on their mesa. Many of the people of Santa Domingo, San Felipe, Taos, San Juan, Santa Clara, Nambe, and even the people of Picuris, and Apicu (said to be a Mexican town) were killed in great numbers. They fled, and the people (of Cochiti) chased them, piling great heaps of stones along their way, one stone for each enemy they had killed. These piles of stones still remain all the way to the river. When the people had chased them across the river they returned to their mesa.

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[1] Informant 4.

The Spaniards came against them again from the south, with all the pueblos. They laid siege to the mesa. The people went up and down a secret trail to the north side for their water. There was no path; they knew the way down the face of the mesa where there was nothing but rocks. The Spaniards thought of a plan. They captured a (Cochiti) Indian who had been living a long time in Jemez. They made preparations to kill him, but just as they were about to put him to death, they told him that if he would show them the trail the people used going up and down for water on the north side of the mesa, they would set him free. He promised he would take them up the trail.

That night he waited at the Moon Trail (secret trail) and took the Spaniards and the men of the southern pueblos up the face of the cliff. There was no path; they climbed from rock to rock. In the morning the people woke on the mesa, and they saw that the whole north side of the mesa was filled with their enemies. They saw there was no hope of resistance, for the Spanish had guns. They surrendered. The Spanish brought them down off the mesa, the women came carrying their babies. The Spanish put them across the river at Tipute to the east of the present site of Cochiti. The river covered that site with floods when it was high, and they asked the Spanish for a better place, on the west side of the river. The Spanish gave it to them. They came to the west side and built there, but the western edge of the old village is now the eastern edge of the present pueblo (at the church). In Santo Domingo also they built at first so that the eastern edge of the old village is now the western edge of the present pueblo. From that time the people lived as they do now.

## THE DESTRUCTION OF WHITE SHELL PUEBLO[1]

At Kubéro (Pojoaque) the Tewa were living (who afterwards went to Hopi). They came down against White Shell Pueblo (Hishi; old site of San Felipe) and overcame the people and destroyed the pueblo. The people went farther south and settled on the present site of San Felipe.

A man was living with his wife and sister at Tamitē (mesita south of Cochiti). They did not know of the attack on White Shell

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[1] Informant 4.

Pueblo, and they came there and found it abandoned. Outside the pueblo were heaps of the dead, but they heard the crying of a baby from the houses.[1a] The man from Tamitē went into the pueblo to search for the baby. He followed the sound, and covered over by the grinding stone he found the baby. Macaw (*cawat*) was feeding it with piñon nuts he cracked and chewed and put into the baby's mouth. The man took the baby to his wife and sister, and they cared for it. The women were afraid the enemy would come again and find their settlement and destroy them; they saw a man in the distance, and they thought it was a spy from the people of Kubéro, but it was only a man from White Shell Pueblo who was coming back to his own home. However, the women said, "We must leave this place and find a pueblo where we shall be safe." They wondered which way they should go; south to Sandia, or past Sandia Mountain to Cranquebila. They said, "Cranquebila is the farther, and we shall be safer there." They took the baby and went to Cranquebila and stayed there four years. The sister of the Tamitē man married a man of Cranquebila, and they found other White Shell Pueblo people had taken refuge there.

After a time there was no water for the crops at Cranquebila, and the people from Tamitē decided that they would return to their home if there were no enemies about. Therefore the Tamitē man and his sister's husband came down to the Cochiti country and remained four days watching for any danger. They saw no signs of enemies, and they went back to Cranquebila and got their wives and possessions. They planted fields again and built houses at the foot of the mesita of Tamitē. Men also who had married at Cranquebila came to them there and built houses and planted fields, and also those who had married at Sandia, and at Santa Ana. They built up a pueblo at the foot of Tamitē, and the men of Santo Domingo came there and took wives from that pueblo. The pueblo grew, and the people decided to go to Ka′taishtia (mesa above San Felipe). They flourished there and it became a large pueblo. The men of Cranquebila used to come there and take wives from that pueblo.

## The Coming of the Mexicans[1]

Long ago before the Mexicans had settled thickly in this country they heard there were cities to the north. Some of the Mexicans went to their government and asked to come up against these wild Indians. Twelve men started out and came first to Tucson. The Mexicans prayed to their god that nobody should harm them, and they promised not to harm anybody. Ten of the men were half-breeds (half Indian) and two were new-comers in the country

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[1] Informant 4.

[1a] Cp. p. 124, Notes, p. 224.

(Spaniards). One of the Spaniards prayed for them all every day, and as they went on he grew wiser and more powerful. They came to Zuñi and stopped there. In those days they did not know how to count a year, but they stayed about a year. When the Zuñi people first saw them, they were afraid. They thought they were animals because of the hair that grew on their faces, but the Spaniard who prayed went out and asked their god for power to cure the sick at Zuñi, and it was given to him. When the people saw that the sick were healed, they welcomed the strangers, and in a few days they gave thanks to the god of the Mexicans.

The Spaniard planned to send three of the party back to Mexico with messages, to tell their government that they were well received, that no sickness had interrupted their journey, and that the Zuñis were willing to take the Spanish on to new pueblos to the east. The three messengers started back to Old Mexico doing the best they could to avoid danger from the Indians, sometimes travelling by night.

When they had gone, the Zuñis provided an escort to take The-one-who-had-cured-the-sick to Acoma. He lived there and healed the people. They went on to Laguna. The Zuñis told the people how long they had lived at Zuñi, and how many miracles they had done, and that their only difference from the Indians was that they had hair on their faces. They stayed there a second year. The Acoma Indians followed to Laguna bringing other sick people who had not yet been cured. The Zuñis went back home from Laguna, and the Lagunas brought the Spaniards on to Isleta. They told them not to be afraid for all Indians in this country were brothers. The Acoma Indians who were sick were brought all the way to Isleta to be cured by the Spaniard who had power. Also the Lagunas brought their sick. If any were sick, too, in Isleta, they brought them to him to be cured, and he cured them. While they stayed, one of the men of the party in Isleta became the lover of a girl of this pueblo and it is for this reason that we think Isleta is the most Spanish of the Indian pueblos. They had children and their great-grandchildren speak of this ancestor to-day.

The Isleta Indians guided the Spaniard-who-cured-the-sick on to Sandia, and the Sandia Indians brought them on to Santa Ana. After that they were taken west to Old Sia (to the northwest of present site). Many of the other pueblos had heard of these people who had come from the south, one of whom was a miracle worker, and they sent messages to each other asking about them. In every pueblo where they had been, the fathers said, "They are good people."

When they came to Sia, they stayed there some time. Then the Indians took them to Jemez. Jemez was then far up in the canyon on the west side. The Jemez Indians brought the Spaniards to the present site of Cochiti (there were no people there then) and they passed east. They went to Pecos and stayed at Pecos two years. The fathers took them to the different northern pueblos, but they made their headquarters all this time in Pecos.

While they were living there, another band of Spaniards started from Mexico. They reached Zuñi, and there they sent word to the others, "Meet us at Laguna; we have arrived from Mexico." As soon as they heard this word they went back to meet the others at Laguna. The new company had a priest from Old Mexico and he was already baptizing. They came on and met the others at Laguna. The priest taught them that they should build churches and missions. When they left Laguna, the priest and his companions went on to Jemez. They welcomed him and told him they would build a church. They built there the first church. The people had already known The-man-who-cured-the-sick and they therefore accepted the priest and the church with great readiness. When they had been accepted in Jemez they went on to Pecos. These were the first three churches.[2] That is the way we were taught the churches were built. Soon after they built the next church at Laguna. That is the way the new discoverers came from the south. Only seven returned to Old Mexico; the rest remained with the Indians.

## HOW THEY CAME DOWN FROM THE MESA [3]

Long ago the Cochiti Indians lived on the top of Cochiti Mesa. They had to carry all their water to the top of the mesa, and when they fought the Navaho, they had to come way down where Cochiti is now to have the battle. The women had to bring the bowls of food for their dinner way down to Kai′ati (up Bland Canyon) and then they had to return to the mesa, and this was very dangerous. They saw that this was too hard work for them, so they thought of moving down off the mesa.

They all came down. They stayed two days, but they were not used to it so they went back to the mesa. Some said, "How can we make our living up here? We had better stay where we were (Cochiti)." "All right." They came down again. They said, "We will stay in the place where they put us, for we had a hard time coming so far to fight with the Navaho." The Navahos hid in the rocky places before the battle and that is why it was so dangerous for them. The medicine men prayed hard for their people, that they might get used to it in this place (by the river), but still they went back again.

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[2] There is a fault here in the account. When questioned the narrator answered: "Yes, three: Isleta, Jemez, and Pecos. They built also a church at San Marcos" (whose inhabitants later joined Santo Domingo).

[3] Informant 1.

Again they made plans to come down again. They said that they were going to put a priest here for them in this place; they had not had a priest before, and that is why they were not contented to remain here. They sent the priests so that they would stay here. All the people were baptized. In a few days they were used to it here. They gave them a santu, our lady of Guadelupe, but still they did not like it here; they began to go back again to the mesa. They went into the church where the santu was and they broke it to bits and chewed it. It was sweet and they ate it all up. After they had done this they all ran back to the mesa.

They brought them back again and said, "Do not go back any more. You know that you can not raise crops there." They came home (present site) and they put a priest in charge to teach them how to be Catholic. But still the people did not care about santus nor priests. They gave the priest a girl to be his housekeeper. The girl had a room in the place where the priest stayed. One night they had a meeting in the priest's house and she did not sleep that night in the church, but in her own house. The people said, "In the night we will go to the top of the house where the priest sleeps and throw chili seeds down the chimney to choke the father." They went to the roof and they threw seeds down the chimney. The priest coughed, but did not know what was the matter. He saw smoke coming out from the fireplace. He tried to get out, but the door was locked. Right there he died. So they killed that priest. They found him dead, but nobody knew who had done it.

They sent another priest in his place, but again the people came back to the mesa, for that is where they were all born, and it was home to them. They put another woman in charge of the new priest's cooking. He began baptizing and they got used to living down here. The woman lived in his house and the priest had intercourse with her. He began to take very good care of her and bought her good shoes and food. He made her the best dressed woman in the village. But before her child was born the girl died. Afterwards she came back as a mule. (Now the saying is: "A girl who has intercourse with a Mexican comes back as a rooster or a hen.") The flesh on her legs was torn and swollen as if with hobbles (from the punishment she had received in the other world before she was reincarnated as a mule).

## MONTEZUMA[1]

When Columbus discovered America, Montezuma was chief of the Taska′la pueblo (near the capital of Mexico). He was pure Indian. Montezuma was a strong ruler; no matter how many nations came to his country he would not allow anyone to settle there. Montezuma knew that he could not always rule his people, that some day he would have to give up his power. He talked to his people and told them just how long he would rule, and how he would go away. When the time came, he chose a Malinche (his partner whenever he appears) and dressed her as we do for a dance, put a white manta on her and feathers in her hair. He took this woman and went down to a lake. There he told them, " I am going away, but I do not die. I shall come again. When I have gone home, people from the northeast will come, and they will be white. They will rule here." He was dressed in ceremonial costume, wearing buckskin and a feather headdress, and when he had spoken, he went down with the woman into the water. He said he would come back when there were already many whites in the country, but he did not say in what way he would return; we do not understand. Perhaps he will be born again as a baby, and perhaps he will come full-grown just as he was when he went into the lake.

Before he left, he said, " You shall choose Wa′tumasi′ to rule over you." Wa′tumasi′ was a chief of Aztĕko pueblo and he had married the sister of Montezuma. He took Montezuma's place, but he was not a real Montezuma. Many nations came to his country and wanted to settle there, Nan′kortez came with many soldiers. He went about among the pueblos and did great damage. He tried to end all customs and religions. His soldiers had married the women of Taskala and Aztĕka, and he had many friends. When he went to Taskala, he said to the chief men, " It is not right that the chief of the Aztĕka should rule over you. You should set up your own chief, and drive out Wa′tumasi′." When he went to Aztĕka he said, " The pueblo of Taskala wishes to drive out the ruler that Montezuma placed over them. Do not give up what is yours." So he set them by the ears. At last he allied himself with Taskala and they made war on Aztĕka. They fought hard, and all the soldiers of Nan′kortez were killed. He went back to Spain to get more soldiers and all the time he was gone the pueblos of Taskala and Aztĕka continued to fight. When he returned, the people of Taskala had made allies of half the people and the people of Aztĕka had made allies of the other half. Those Mexicans who had married women of Taskala fought with Taskala and those who had married women of Aztĕka fought with Aztĕka. They fought the second war, and Nan′kortez fought again with Taskala.

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[1] Informant 4. Notes, p. 219.

Wa′tumasi′'s wife dreamed that there would be four wars (with Nan′kortez) and in the fourth war Wa′tumasi′ would be captured. He waited for the fourth war. He was captured and Nan′kortez put him in prison, and sent word to the King of Spain that Wa′tumasi′ had surrendered; therefore Mexico was governed after this by the King of Spain. Nan′kortez took all the gold and treasures of Montezuma and took them all to Spain.[4] The pueblos of Taskala and Aztĕka set up other Montezumas, but they no longer had any power.

## The First Battle with the Whites [3]

When my grandmother was a little girl (probably eight years old) there was a great commotion in the pueblo. She wondered what was the matter; the men hurried to get ready, and they all went off to the north. Every morning her mother was crying. When she went around to the other houses, everywhere all the women were crying. She wondered and wondered. Her mother said to her, "Do not go to the other houses, nor play with the other children. You haven't sense yet; you don't know why we are crying. Our men may come back, or we may never see them again, for they have gone to fight a battle." They lined up for battle at the river; on the west side the Indians with bows and arrows and war clubs, and on the east side the Whites with guns and spears. When the battle was over the Whites on the east side put up a white flag on a pole to say that they would be friends. The Indians on the west side put up a red flag on a pole to say that they would rather have the battle than be friends. Then both sides ran up red flags and each day the battle started again. The captains on the east side (White) called to the Indians, "After breakfast be ready for battle." The Indians said, "We don't care to wait for breakfast. We fight any time. We will have our battle as we usually have it." Very early in the morning the Indian chief said to his people, "We will form a circle. You must all be brave men and not fall behind. Fight with all your might and with all your hearts." The white soldiers were all in one place. The Indians fought the way that they had always fought their battles; when the white men were surrounded, each Indian was to give the cry of a coyote or of a crow or some animal to give the signal. When they were ready they closed in on all sides upon the Whites. Before they knew it, the Indians had surrounded them. The Whites jumped up, but they forgot even to take up their guns. They fought bare handed. It was a great fight. At last the Whites asked forgiveness; they fell on their knees and begged to be friends.

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[3] Informant 1.

[4] "The fathers at Peña Blanca (Catholic mission opposite Cochiti) have told us that if the Indians put in a claim for this treasure the King of Spain would be obliged to return it; the governor of the United States would make him send it back. The pueblos had a council but they did not want to put in a claim for this treasure. Then the United States and Spain had a war over it, and the United States won, but none of the treasure came back to Cochiti."

While the battle was going on, in the pueblo the women were crying. They went to the church and prayed that their husbands might come home safely. My grandmother said that she went and watched the women crying and praying.

When the battle was over the Whites sent their captain home ahead of them. The Indians met him at Santa Fé and they killed him there. (His grave is in Santa Fé now, near the main road.) His people spread out all over the mountains and tried to escape. Some were killed by the Indians. When they discovered so many Whites killed on the mountains, the Cochiti Indians went up and brought their bodies down to the church to bury them. They piled them up in a great heap. My grandmother peeped through the window to see the pile of dead people, white as snow. She did not know what they could be. The people afterwards looked for the Cochiti Indians who had killed these soldiers but they could never find who they were. In a few days they began to dig the grave—a long trench to hold them all. Children went to see the bodies thrown in. The dogs ate them, and they pressed the bodies in the trench with long sticks to make them go in. All the Cochiti men came home safely. No one was killed.

## THE FIRST PRIEST AT COCHITI[1]

The first priest came among the Cochiti Indians; they had come down off the mesa, and they had a governor. The women of Cochiti cooked for the priest every week in turn and cared for his house. He was fond of one of these women, and lay with her. Her husband went to the governor and said, "Send this priest away or I will kill him." The governor did not dare to send the priest away, and the man came again and said, "Send him away or I will kill him." The woman's husband belonged to a large family, and there were many brothers to help him against the priest. When the man had been several times to the governor, the sacristan heard that they were preparing to kill the priest. He took a manta and a woman's dress and a woman's belt to the house of the priest by night and dressed him as a woman. He told him, "The husband of the woman threatens to kill you, and he has many brothers to help him. Escape down the river toward the south, and ask for the protection of one of the other pueblos."

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[1] Informant 4.

The sacristan took him down to the river and when they got to the shelter of the brush he took off the woman's mantas and brought them home. The priest went toward the south, walking in the river to cover his tracks. Next day he came to Angustula. He hid himself during the day in the underbrush. At San Felipe that day they had made proclamation for a rabbit hunt, and the men came down to the river and made their circle for the surround, just where the priest was hiding at Angustula. They surrounded him and took him to San Felipe; they did not hunt rabbits any more that day.

The men of Cochiti came to San Felipe, pursuing the priest. They demanded that the men of San Felipe surrender him to them. The people of San Felipe refused. The people of Cochiti said, "We will fight." The people of San Felipe said, "We will not give him up." The men of Cochiti went back to their pueblo to gather together the pueblos that would fight with them against San Felipe. They had a council: Santo Domingo and Tesuque and San Ildefonso and Cochiti, and they were not willing to fight San Felipe to obtain the priest. They went again to San Felipe to ask them to surrender the priest peacefully, but they would not.

The men of Cochiti, and of the pueblos which had joined with them, lay in wait outside the pueblo to seize the priest when he came outside. The Indians of San Felipe knew this, and they did not go outside the pueblo even for water. At last they had no drinking water and everyone was suffering with thirst. The priest said to them, "Gather your jars and I will fill them." All the women of the pueblo brought their water jars and set them in a row. The priest opened the vein in his left arm and water poured out and filled all the jars so that everyone had water. When they saw this, the Indians of San Felipe believed in the priest.

They kept him with them for two or three years, and then they gave him a guard to accompany him back to Mexico. There the bishop in Mexico had a message from the Pope in Spain which told the priest to return to the pueblo of San Felipe. He liked the Indians of San Felipe because they had saved his life. When he told the governor of Mexico that he was returning to San Felipe, the governor gave him a guard of soldiers to bring him all the way to the pueblo. The governor also gave to San Felipe all the land they asked for when the country was surveyed. That is why San Felipe has much land. He told them to build their pueblo down below the mesa, that there was no danger. Therefore they abandoned their pueblo on the mesa, and built down below, where their pueblo still is. The priest died in San Felipe.

The people of Cochiti sent a message to Rome to ask not to be Catholics. They said that they had not kept their priest and had tried to kill him. That is what happened between Cochiti and San Felipe because of the priest.

## THE GIRL WHO WAS STOLEN BY A NAVAHO [5]

While the Pueblos were at war with the Navahos and Apaches and the Plains Indians, a Cochiti girl was stolen by the Navahos. One evening as it was getting dark the girl went out to the corral. She was leaning against the east side of the stockade. A man in a blanket came around the stockade. She thought it was her lover and she put her arms around him. He covered her in his blanket. As they were embracing he pulled her toward the west. He put his hands over her mouth so she couldn't scream. He took her to the Navaho country. There they tormented her and ridiculed her and the women whipped her with whips and sticks. After a while the Navaho boy could not stand the ridicule the girl had to bear. He put a stop to it. He said, "I took her. I shall live with her—she shall be my wife." She lived with him and had four children, two boys and two girls.

One of the Navaho women was a good friend of the Pueblo girl's. One time the friend asked, "Aren't you lonesome for your father and mother and for your brothers and sisters?" "Yes, but I don't know the way home." "Will you take my plan?" "Yes." "This year there are plenty of piñons and yucca fruit on the mountains. We will invite our husbands to go out to help us gather these. When we camp I will tell you in what direction to go, what to do." They invited their husbands. The Navaho woman said, "When you are ready and going to start, choose the two best riding horses." When they were near the place where the piñons grew, the Navaho woman said, "Tell your husband to look for a place to camp where the piñons are thick. I will give you medicine to put your husband to sleep. When he is asleep take a knife and cut off his head. Have no pity, just as he had no pity when he was bringing you to the Navaho country. When you have cut his head off, have the horses ready. Ride as fast as you can. Do not stop anywhere. When my husband discovers that you have killed your husband and goes with his head, you will have a good start."

When the Navaho woman's husband found out, he went to his wife to ask her where the other had gone. She told him that she did not know. He had to take the message to the Navahos before he could follow the girl. The girl did as she was told; she had no pity for the horses. When one was tired she rode the other. She traveled all night. Next day the Navahos gave chase. That evening they nearly caught her at a narrow place. She left her two horses there and escaped down the cliff on foot. When she was almost down to the river level she heard horse's hoofs behind her. She jumped aside and left the trail. There was a little cave there and she hid. The horsemen passed her. They thought the girl had reached the pueblo and they went back to the very place where she was hiding. There they met the Navahos who were coming up behind. They quarreled among themselves, for the relatives of the man who had been killed wanted to take revenge on the pueblo, but the rest were not willing. Those in authority said, "Our horses are tired and if we are pursued by fresh horses none of us would escape." They turned back. The girl could hear the Navaho man's relatives crying. She stayed there all night. In the morning before dawn, she came out of the cave and instead of taking the road, she went down an arroyo and came in from the northeast side into the village.

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[5] Informant 2.

That morning one of the Cochiti men had risen early to get wood. He was tying his wood ready to put it on his back, and the girl followed him till he was close to the pueblo. She said to him, "Father, where are you going?" He turned and saw that she was a stranger. "Who are you?" "My poor father, don't you know me? I am the girl who was taken by the Navahos. I am the one who is coming back again now to my people." The old man threw off his load and embraced the girl. He said, "Wait here. I will take word back home." He ran to the pueblo and called to all the people that his daughter had come back. So the girl returned home who had been stolen by the Navahos. The rest of her life she lived among her people.

## WHY THE NAVAHO BUY SO MUCH TURQUOISE[6]

There is a sacred place in the Navaho country where they go to make offerings to obtain domestic animals. If they have clean hearts and are thinking good thoughts toward all their people, a white horse will appear to them. So they get horses and sheep. They use some of the turquoise for themselves, but the most of it they use for these offerings.

## PEOPLE WHO WENT FOR TURQUOISE AND BECAME SNAKES[3]

The Cochiti Indians always went to Pecos (Ya'atsi) for turquoise. Inside of the mine there were pillars of turquoise which they were not allowed to break. A party of men went to the mine and they started to break these pillars. When they were breaking them, they heard a voice, "You know you may not break this pillar. You are just allowed to take stone from the sides of the mine." When they continued breaking them the roof fell in on them. They were imprisoned. They cried out and called as loudly as they could asking whoever was going by to bring a pair of muskrat shoes (sic).

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[3] Informant 1. See also text translation, p. 254.
[6] Informant 6.

The people began to dig. When at last they uncovered them, they had all been transformed into snakes.

## THE COCHITI SCALP A NAVAHO AT SIA [3]

A Navaho Indian was always coming to Sia pueblo. He was very tall and handsome and amorous, and the Sia men thought he wanted to make love to their women ("thought he was in this condition"). The Sia men forbade him to enter their pueblo, but he refused to remain away, and when he came again they fought and killed him, but they did not take his scalp. The next morning they went down to see if his body was still there, but it was gone (because they did not take his scalp). The next day he was back in the pueblo. They killed him again and left him as before. He came back again. They held a council and made plans to call help from Cochiti.[7] Three Cochiti men went back from here to Sia. There was the Navaho in the village again. They told them, "We have killed this man three (?) times, but he comes back alive."

They all came together, and they invited the Navaho to play blancho (shooting at a mark) with their guns. They told a Cochiti man to sit down and a Sia man was to stand behind and rest his gun on his shoulder to shoot at the mark (a stone or tin can.) The next time they invited the Navaho to sit down and a Cochiti man rested his gun on his shoulder. The Navaho knew how the game had been played before and he was pleased to take part. When they were ready, they said, "Ready?" "Yes." The Cochiti man drew back the gun and shot the Navaho at the base of his head. He was dead. The Sia girls cried as hard as they could for their Navaho lover who had been killed. The three Cochiti men took off his scalp and brought it back to this village and had a war dance. It was not the custom of Sia, but of Cochiti. And the Navaho was dead forever.

## BUFFALO HUNTING OF THE PLAINS [8]

We went from here in August. We had horses with three poles fastened to them for a travois, and we had one wagon drawn by oxen. We went a day's journey and slept in a canyon. Next day we came to Pecos. In the morning we went on again and came to San José. The next night we camped at Turkey River. After that we traveled day and night. We came out on the Plains at a great body of water that was called Green Lake. From there we went north all the time. We camped at a rocky place called the Cross. A day's journey north from there we came to a camp of Mexicans. I said to Antonio (his chum), "Here is lots of meat." These Mexicans were good hunters and they gave us food.

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[3] Informant 1.

[7] "When they have a battle in any village, if even one man from Cochiti is there, a Navaho would say, 'We can not do anything in this battle, for there is a Cochiti Indian among them.'"

[8] Informant 3.

In the morning our leader told us, "Be ready to hunt." He took his long buffalo stick[9] and tied a piece of his fringed leggings to the top of it. I said to Antonio, "Let us go after the hunter and see him kill the buffalo." He went out. We saw a solitary buffalo coming to a pond to drink. He waded in, and when he was fast in the mud, the leader went up close on horseback and noosed him. He drew the rope tight and pulled him out of the pond. He spread out the carcass and took the skin and some of the meat, but he left the greater part because it would spoil. He went back to camp.

Next day we rested. That night we went to the Mexican camp and told them to get their people together; we would form a party together to go out hunting on the plains. The Mexicans received us well, and said, "To-morrow we will go." He (Mexican leader) guided us a whole day's trip. At midnight we came to the camping place. There was a lot of water there and we were all thirsty. He said, "Go and drink." We went down to the water but the brush grew so thick we could not reach it.

Next day we went on. The Indians and the Mexicans separated, the Mexicans going one way and the Indians another. At a place called Kapolina we came upon the buffalo. Two of the men had bows and arrows, the leader had a spear, and I had a gun. We were all on horseback and we killed six buffalo. We cut them and skinned them and packed the meat and skins on the four horses. It was late when we got to the place where we had camped. There were lots of people there and we hid, for we were frightened. Then we saw that they were hunters from Santo Domingo and from Santa Clara and from Sandia, who had arrived that day. We all stayed four days there. The Indians of the other pueblos asked our leader if he would lead their hunting party; we held a council with them and planned to go hunting together.

That night we cut the six buffalo in strips and spread the meat on the grass to dry it. The fat we hung from the cedar bushes.

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[9] This is called at other times a spear, which, the informant said, the leader carried and with which he stuck each buffalo. The animal then belonged to the leader who "stuck" it, and he distributed the meat ceremonially when the people had danced for it.

We made a feast for all the three pueblos, and put slabs of meat on the coals and cracked the bones for the marrow.

After four days we went out all together on a hunt. It was a big hunt for all the other pueblos were with us. We went north. As we were passing an arroyo I saw a buffalo coming and I went after him. I killed it in the arroyo. A Santo Domingo Indian came up and said, "Shall I help you cut it up?" "No, this buffalo is only three years old. I can manage it by myself." We all came back to camp bringing the buffalo we had killed. That night we sliced the meat and hung the fat to dry. Each man was given the same amount and the one who worked fastest went to bed first. We stayed there a week. Every night the people of the other pueblos came to the Cochiti camp and danced, and were paid with meat. We had great piles of dried buffalo meat all ready to carry home. All our provisions were gone, and we ate nothing but buffalo meat. The buffalo fat we used just like bread. It snowed and we went hunting again. It was very cold. Two Santa Clara hunters and two Sandia hunters were nearly frozen. They could not go any farther through the snow. We went out to look for them, and found them sitting in the snow with their legs frozen. We took them to camp. They hobbled on sticks.

Next night we were ready to come home. We sent messengers ahead to the home pueblos to tell them we were starting back. Antonio told me how to lead the horses, how to pile dry meat on the buffalo skin and place the load on the horses and tie it up. Next day we started, and that night we came to the place where we had killed the buffalo that was stuck in the mud. We rested that day. Then we started again. That day we traveled on soft dirt, but the next day we had a hard road. We traveled night and day for three days and three nights. Finally we came to Tucumcare. We stayed all day and rested. The next day we got to Red Paint place, and we gathered paint to bring home (as always, when they made this trip). We got to Pajarito that night. We danced all night and told stories. The next day we got to Turkey River (Mexican settlement). We stayed there all day. We had the tongue of the wagon repaired and paid for it with meat. We traded two or three oxen that were exhausted, for fresh oxen.

The next day the messenger from Cochiti returned. He said that our message had come to Cochiti and that they were getting ready for us there. He brought food to each of the Cochiti hunters from our wives. I had a little baby. My wife had taken the hand of our baby and marked the dough with it, and the bread in my lunch was marked with our baby's hand. The messenger told me, "Hurry, your father and mother are very homesick for you." I could not wait to get home. I started on alone, and that night I slept alone at San José River. I went on to Baca Ojo. People had told me, "Be careful, my friend, there are lots of thieves there." I traveled all day alone, and got to Baca Ojo. They begged me to stay there, and asked me to put my mule in the barn.

I came on the next day to Galisteo, and from there I came in one day to Cochiti. In the morning I came to a Mexican settlement. They said, "Buffalo hunter, give me some grease, give me some meat." They took me to their houses. I said, "I will give you some, I am not as hungry as you Mexicans are." They took me into their houses and gave me good things to eat and let me rest a little. They were hungry for the buffalo meat. I came to La Bajara Canyon. At home they were watching for me, and went to my mother and father and told them that their son was coming. My people were excited, and they went down to the river to meet me. My father was very old, and my mother and father cried when they saw me. I said to them, "Why are you thinking so much about me? I am well. I've grown fat." We all went together to my house.

## ANTELOPE HUNTING[1]

A Cochiti man went antelope hunting on the antelope plains. He took an antelope skin that almost covered him. When he came to the plains he put it on so that he looked just like an antelope. He saw them in a high place. He took a different direction and hid to see what direction they would take. When he saw that they were moving away he went closer. He stalked them. He kept his bow and arrow hidden under his antelope suit. They thought he was an antelope. When he got to the center of the herd he hurled his spear and the animal that was wounded ran off. He followed till the antelope fell exhausted. When he had plenty he went back to the spot where he had put on his suit and began to skin the antelopes. He killed all those that were not yet dead.

He stayed three days and took much game. He killed more than all the rest of the party. (The rest did not wear antelope disguise.) In this way he became a great antelope hunter. At last he went on a hunt. He had sighted antelopes on the plains and put on the antelope skin. He went to windward and came to a high place. While he stood waiting the eagle came flapping his wings. With his claws the eagle took the boy by his neck. His companions were watching. They went to help. When they got there, Eagle had the boy by the neck and his wings over the body. This was the end of the great antelope hunter. This is a true story.

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[1] Informant 4.

# DISCUSSION

## INTRODUCTION

These tales were recorded in a native house in Cochiti open to all comers. This means, of course, to those who know the pueblos, that this is a selected group of tales. It includes the hero tales, the animal tales, the remade European tales, but only the culminating incident of the origin tale. There is no story in this volume like the one recorded in Washington from a visiting Acoma priest by Matthew W. Stirling, and no elaborate ritualistic tales such as we have, for instance, from Laguna, in Professor Boas's text of the Girl and the Witches,[1] and only less clearly from San Juan in Doctor Parsons's variant of the Deserted Child Guided by Awl.[2] The absence of stories of these two types in this collection is by no means to be set down to their absence in Cochiti, but to the taboo that makes it disloyalty to tell them to the whites, even when the white friend is accepted and valued.

The origin tale appears here only in unsatisfactory fragments, but in spite of the fact that the Rio Grande taboo against the whites is directed particularly against their seeing a masked dancer or a masked dance, there is no blanket taboo against katcina tales and accounts of katcina dancing.

The translations by Professor Boas are especially valuable in that they give the mythological style of the Rio Grande, its prolixity, its meticulousness in the matter of greetings and farewells, its elaborate specifications of directions, and its comparatively simple sentences.

Besides the texts collected by Professor Boas, and the tales I collected, the former of which appear in translation and the latter in the form in which they were recorded in the present volume, the abstracts discussed here include the only other folkloristic material that is available from Cochiti, the tales gathered by Father Noël Dumarest before 1900.[3]

I have grouped the abstracts to show: (1) the mythological concepts of Cochiti, their notion of creation, so far as we know it, their pantheon, and the first people; (2) its hero tales, identifying the various hero personalities and their exploits; (3) the fictionalized versions of pueblo life that constitute the great bulk of their folklore, emphasizing the situations that have seemed to them vivid or poignant enough to be singled out of their daily life for novelistic treatment. With these tales I have included the little animal fables and moral tales, which are a noticeable Cochiti development; (4) animal tales, emphasizing the character ascribed to the animal actors; (5) the European tales, which in their slight modification from their prototypes are an excellent indication of the amount of European influence to which the pueblo has been exposed; (6) the "true stories" or Cochiti versions of history. This last group I have not abstracted.

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[1] Keresan Texts, by Franz Boas. Publications of the American Ethnological Society, Vol. VIII, pt. 1. New York, 1928, p. 56. Quoted Boas.

[2] Tewa Tales, by Elsie Clews Parsons. Memoirs of the American Folklore Society. New York, 1926, p. 52. Quoted Parsons.

[3] Loc. cit.

The greater part of this body of folklore falls into the group I have called fiction, and which consists of novelized versions of pueblo incidents. It is of the greatest importance in the understanding of most mythology to accept folklore of this sort for what it is. The cultures we see reflected in bodies of myths are often so alien to us and the plots so unfamiliar that it escapes us that the bizarre tale is really a novelistic treatment of some often recurring situation among that people. Or we become so engrossed in tracking the distribution of an incident that we forget to see that in a given tribe it is made a part of a deeply felt conjugal crisis, and in another of the shameful abandonment of a child. We have been misled also by the comparative ossification of European folklore, and drift easily into the assumption that myth preserves out-dated customs or philosophy. This is a characteristic rather of folklore that has become formal and stereotyped, not of a living folklore. While the folkloristic impulse is still active among any people they are likely to turn constantly to their own daily life for themes. This is markedly true in Cochiti. In so far as myth is of value for the study of culture, it is precisely from this angle that we must read their tales.

# I. ORIGIN TALES AND STORIES OF THE KATCINAS AND THE SOCIETIES

## Origin Tales

### THE FLOOD

The story of a primordial world is full of European elements.

Before the people of this present dispensation came from the place of emergence the people of the previous dispensation prepared for a great flood. They manned a boat and stuffed it with corn. All those who were overtaken by the flood were drowned or were turned into rocks. When the flood had subsided, the white pigeon and the crow were sent out of the boat to look for land, but the crow ate the eyes of the dead and in punishment his feathers became black. Therefore crows are black. These people of the former world who were saved in the boat are called "last year's crop people" and are identified as Orientals, who are rarely seen along the Rio Grande (p. 2).

### QUARREL OF THE TWO SISTERS

The story of the two sisters Uretsete and Naotsete is the sacred origin story of Cochiti, but for it we have to depend upon the version recorded by Dumarest before 1900. There is to-day a strong feeling against telling it to the whites, and only the culminating incident was told me.

Uretsete was the mother of the Indians, Naotsete, the elder sister, of the whites. They both wanted to go to the south to people the country, and Naotsete challenged her younger sister to a contest of powers to determine which should have the privilege. She was to tell the direction in which the tracks of a bird led along a meal road she had made. Uretsete guessed correctly and called Turkey Man who had made the tracks. He therefore belonged to her. In return she challenged Naotsete in the same fashion, but caused the chaparral cock to leave his tracks in the meal road. These do not indicate direction, and the elder sister failed in her guess. Neither could she name the bird that had left the tracks, so that chaparral cock also went to Uretsete and belonged to her. In return Naotsete challenged her to name the rattlesnake who had similarly left tracks on the meal road; she did so and won rattlesnake to belong to her. Again Uretsete challenged her sister to guess Crow; she failed and Crow also belonged to Uretsete.

The two sisters therefore challenged each other to fight. They were to undergo a test before the entire people and success would belong to the one on whom the rays of the sun rested first. Naotsete was the taller and was confident of victory. The sisters fasted for four days while their people made arrows for the warfare to follow. The sisters stood for the test on a little hill and the war captains watched closely. But Spider Man sent Magpie who covered a part of the sun with his wings so that the rays fell on Uretsete.

As soon as she had won she seized her sister and the war captains helped to bind her. Her sister tore open her chest and removed her heart. When it was split open a squirrel came from the north side and a white dove from the south. Uretsete then withdrew to Shipap, counselling her people against disputes. (Dumarest, 212–215.)

Only the challenge of the sun's rays is told in the versions given in 1926 (p. 1). Both versions agree closely, and add one detail recorded also for the Sia[1] (p. 34), and indicated also in Dumarest (p. 214, n. 2), which depends upon an association between the woodrat and the Navahos.

The Navahos are said at Cochiti to have taboos that center upon the woodrat, and in these three tales Naotsete saves herself by running off into the rocks as a woodrat; that is why Navahos still save themselves among the rocks.

All the Cochiti versions agree therefore with the Sia story[1] in making Uretsete the local divinity and Naotsete the mother of the Navahos (of the whites also, Dumarest). One version names Uretsete's shrine at Yoashke near Cochiti.

The Cochiti and Sia versions are set over against the Laguna versions (for discussion see Boas, 228–238) where I′tc‘ts‘itʸ‘i is the father of the whites and Nau′ts‘itʸ‘i the mother of the Indians.

## EMERGENCE

The place of emergence in Cochiti is called Shipap and it is the home of the dead and the supernaturals.

There are four "rooms" each guarded by Mountain Lion, over which Masewa keeps watch. When people come who have a right to the help of the Cochiti supernaturals, he quiets Mountain Lion. In the first room the sk'akuts katcinas are parching corn. They jump when a kernel pops (the description of the other three rooms was obviously omitted). In the fourth room is Heluta, father of the katcinas (p. 10).

In Shipap also Heluta imprisons the deer until they are let out over the world for the use of man (p. 11).

Our mother forbade the witches to accompany her children, but her plans miscarried. The witches came up into this world (p. 4).

The emergence was led by Masewa and his younger brother, followed by Iareku, the corn mother, and all her people. They came through the gateway of the rainbow and before they came out they had each received from Masewa instructions as to where they were to settle in this world (pp. 7, 13, 249).

Each Indian carried an ear of corn and they stopped to grind when they came to flat slabs of stone outcropping from the soil (p. 13).

## THE ORIGIN OF THE STARS

(3 versions, *a* Dumarest, p. 227; *b* Benedict, informant 1, p. 4; *c* Benedict, informant 1, p. 4)

Our mother gave the bag of stars, to carry up from the under world, to Kotcimanyako, *b*; to Coyote, *c*; to Scarabeus, who has two eyes which shine like stars. At the advice of spider she had made the stars of cornmeal dough and left them in the ashes without cooking so that they would shine, *a*. Our mother forbade the carrier of the bag to open it but he disobeyed. The stars flew into the sky in disorder and only a few of the constellations were given names. (Therefore Coyote was punished with great difficulty in providing himself with food, *c*; and Scarabeus was punished with blindness and given only two horns with which to feel his way, *a*.)

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[1] The Sia, by Matilda Coxe Stevenson. Eleventh Ann. Rept. Bur. Ethn., p. 33.

### FIRST DEATH

As they left Shipap a child sickened, and since this was the first sickness they sent the chief of the Giant curing society back to our mother in Shipap for help. She told him that if she helped her people in this the world would be overcrowded with the living and it was better for them to die and return to Shipap and live with her (p. 5).

At this time all people were brothers, corn ripened in one day and everyone was happy (p. 5).

The people separated, half settling at White House and half at the Village of Two Lions (pp. 5, 13).

### PLACE OF THE DEAD

The dead returned to Shipap and occasionally come back to this world for various reasons and report what they have seen. One such story is recorded of a man who was cruel to animals. He died and was escorted by the spirit messengers to Shipap. He saw that the roads approaching it were beautifully cared for, the work of many people. In Shipap the chief priests received him with grief because of his cruelty to animals, and he knelt and asked forgiveness. He was sent back to his body before it was prepared for burial, and summoned the war chiefs and priests and told them what he had seen. Ultimately he became cacique (p. 128).

Another tale recounts the summoning of the Flint priest to the other world before he was installed as cacique. Supernatural messengers took him out of his body and returned him to it just as it had been made ready for burial. Meanwhile, in the other world, he had been shown the punishments that awaited the wicked and the happiness that would come to the good and how to care for his people as cacique (p. 130).

Still another story of this sort tells of a mother who grieved for her dead daughter, refusing to wash herself or cut her hair. Her daughter was sent with the two supernatural messengers to appear to her mother, dishevelled and dirty on account of her mother's mourning. The mother washed herself and was then taken by the messengers to the other world where she was shown her daughter who was again happy and clean. She was returned to her body just as they were burying it (p. 131).

Another account is told as a personal experience. It is full of Christian elements. A hell is pictured for the wicked, and war captains police them lest they escape (p. 255).

### REBELLION AGAINST OUR MOTHER

The rebellion against the Mother which takes various forms in the eastern pueblos (Boas, 27; 67) is not so strongly emphasized in these Cochiti tales.

After Uretsete withdrew into Shipap, the people continued their travels. But they quarrelled, and in consequence, they were decimated by illness. They sent Coyote to Our Mother, but she reproached the people and asked them to select two men to send to her. When they came she gave them each a corn fetish (iareko) which Spider helped her prepare with parrot feathers and eagle down. These two became medicine men. (Dumarest, 215.)

The estrangement from Our Mother is referred to also in connection with the plenty which Hummingbird enjoyed in Shipap, while all the rest were starving as a result of a punishment of her people for their disbelief. She withheld the storm clouds for four years (p. 5). The story is more fully recorded from Laguna. (Boas, p. 10–12.)

### ORIGIN OF SALT

(2 versions: *a*, Benedict, informant 1, p. 6; *b*, informant 2, p. 7)

After Cochiti was settled Salt Woman came to the pueblo with her grandson, Salt Man. She was scabby and old and dirty and people turned her away unfed. She told the people, "These scabs are not sores," i. e. were salt. (She left the pueblo and came to a place where children were playing, swinging on a tree. She had a magic crystal, and she turned them all into chaparral jays. They went to Santo Domingo and were received and she gave them her flesh to eat *a*. She stayed only a little while at Santo Domingo for people fouled her place *b*.) They settled permanently to the southeast, at Salt Lake, and decreed the people must go quietly and naked to get salt. That is why it is necessary to go so far for salt.

(A similar idea is embodied in a tale of European derivation, The Contest of Good-tasting Fat. All the animals contested over the good taste of their fat. Salt Mother decided the contest, proving that it was all one what fat was eaten so long as she had not flavored the dish (p. 7).

### THE INSTITUTION OF ANIMAL POWERS

The carnivorous animals went into retreat in preparation for the blessing of the kind of livelihood they should have in this world. Coyote was thirsty the third day, put sacred meal in the water and drank. He told Wildcat and she did the same. Therefore good hunting was given the other animals, but poor to Wildcat and Coyote (p. 8).

### ORIGIN OF DEER

(3 versions: *a* Boas, p. 251; *b* Benedict, p. 61; *c* Benedict, p. 11)

Ganadyani (Heluta, *b*) planted dewclaws which sprouted into full grown deer, *b*, *c*; he planted all kinds of game, *a*. He had (a baby son Payatamu, *a*; a son-in-law Corncob Boy, *b*) and when he took him to his field he knocked off the antlers of the deer just appearing from the ground, *a*, *b*. When the game was full grown (he shut the deer up in Shipap, and then let them out to fill the world, *c*; he instituted the rites to be performed over game that has been killed, and dispersed the animals over the world, *a*). Corncob Boy in return for Deerplanter's field of game, planted corn and taught Deerplanter's people its use, *b*.

## STORIES OF THE KATCINAS

### HELUTA

The most prominent figure in the katcina tales, as he is also in any katcina dance, is Heluta. He is called the father of the katcinas and precedes their entry at a dance, announcing them and talking with the people by signs. One of the tales of Heluta merges in that of Ganadjani, the name changing midway of the tale. Ganadjani is father of the koshare (Goldfrank, 53, n. 1) and father of the Shurdzi (Goldfrank, 62) and his shrine is the Shurdzi shrine. My notes specify his relation to the Shurdzi but not to the koshare. In the tales he is the planter of the deer, in whose garden the deer originate.

Heluta and Nʸenʸega, father of the Shurdzi, both wanted to marry Yellow Woman, and the koshare set the test: to bring to Yellow Woman a deer without a wound. Nʸenʸega succeeded and married Yellow Woman (p. 9).

Heluta lives in Shipap (p. 10). He is the father of Corncob Boy (p. 62). He is the planter of the deer (pp. 11, 61, 251).

Heluta is summoned to compete in a contest of food supplies. He arrives with only one little cob with a few scattered kernels on it. They mock him and he promises that in four years they shall rank his living above theirs. He withholds the rain. In the distress of famine they send Fly to Shipap as a messenger, but Heluta tears out its tongue and on its return it can only buzz. They sent Hummingbird who acknowledges to Heluta the submission of his people and Heluta promises help if they offer him a deer from the north side of the mountain upon which the sun has never shone. They find such a deer and the drought ends (p. 9).

Again in a tale of Corncob Boy, here Heluta's son, he punishes his people for sex license by withholding rain. Only Corncob Boy is given corn and an inexhaustible bowl of water, and is told to be generous to the people in their need. When they are in great distress they ask Corncob Boy to intercede with his father and he sends Coyote as messenger. Heluta relents and gives them the ceremony of the Giant Society and it is followed by rain (p. 62).

In another tale of Corncob Boy, Heluta is his father-in-law. Corncob Boy leaves his pueblo and his two wives, because his people have mocked him, and withholds the rain. Only to his wives he leaves inexhaustible water and corn and tells them to be generous. In the northwest he meets two girls, Heluta's daughters, who marry him. His father shows him his fields but he sees nothing. When he brushes aside sand he knocks off the tender antlers of Heluta's growing deer. In return he plants corn and teaches Heluta not to knock off its tender shoots. He teaches Heluta's people the use of corn as food (p. 61).

Heluta's (Ganadjani's) seeds are dewclaws. When he plants these the antlers appear first, then full-sized deer. He takes them to Shipap and shuts them up there. To fill the earth with deer he opens the gates and lets them out upon the mountain. Therefore there are deer in the world (p. 11).

In the text version (p. 251) a combination of the two stories, pp. 11 and 61, is told of Ganadyani and his son Payatamu (youth). See notes, "Origin of Deer," p. 206.

### THE IMPRISONMENT OF THE KATCINAS

The widely distributed pueblo story of the imprisonment of the katcinas is fragmentary in our version.

A squirrel ran in among the katcinas at a basket dance, and frightened them so that they ran away and could not be found. The people appealed to Heluta and he commanded the koshare to find them. Masewa repeated his command as deputy. The koshare broke open the earth at their feet and a spruce tree grew out of it. Up this the lost katcinas climbed. They were very weak from imprisonment. When the people saw them they were very happy again (p. 11).

Another story of the loss and recovery of the koshare is told of the time when the people were living at White House and at the Village of the Two Lions.

The kurena had a dance and after it went back to their house in the east. But the koshare went off to (the then uninhabited) Cochiti, the middle of the world. After this the katcina dances at White House were failures because no koshare came with them, and at last Iareku, the Corn Mother, told them to go to Cochiti, to the center of the world, where they would find the lost clowns. Masewa led them to Cochiti and after all the people had enjoyed the dance, the colors of the directions were assigned to the koshare in the house of the Flint Society (p. 14).

### OTHER KATCINAS

Yellow Woman's son is a little child when the katcinas return from imprisonment, but when they have retired for four dances he is full grown and takes his position as dance leader in the middle of the line of dancers (mayurli katsena).

Clay Old Man and Clay Old Woman, katcinas, instituted pottery. Old Man danced for her while she worked and when the pot was almost done he knocked it over with his foot and broke it. She snatched up his stick (a part of his regular katcina costume) and chased him (a pantomime which is acted out in their katcina appearances). Afterwards Old Man gave a bit of her clay to all the women in the village and enjoined pottery making (p. 12).

Bloody Handprint Katcina is much feared. The first time he came with the katcinas to dance, he insisted on challenging a boy to race. When the boy outdistanced him he threw his long obsidian knife at him and killed him. He lives at the shrine at Koash'ke (p. 13).

Gawi'ma celebrated by dance and song Arrow Boy's discovery of his wife in sky land, and was paid by him with two turkeys (p. 48).

Corn Soot Woman, Wesa, is a patron of the women's Corn Grinding society. Her name and that of Ioashka figure in their songs. Corn Soot Woman blessed the grinders with the promise of fat corn when her flesh (corn soot) was included with the corn for grinding (pp. 14, 15).

## STORIES OF THE SOCIETIES

### THE KATCINAS OF THE WOMEN'S CORN GRINDING SOCIETY

The women's corn grinding society ground ceremonially that there might be plenty of corn flour. Four women remained in the society room that they might begin grinding before sunrise. They laid aside the sooted ears to discard, but Corn Soot Woman appeared and protested, promising that their corn should be fat if soot was included. Therefore they grind the sooted ears with the rest and use her name in their songs (p. 14).

### THE KOSHARE DANCE IN FRIJOLES CANYON

In the old days the Koshare were dancing on the roof tops. They threw a little baby from one roof top to another and it fell and was killed. The

Koshare jumped down after the baby and were killed also. For this reason they left Frijoles and went to the mesa of the Stone Lions (p. 15). In those days when they danced the footprints of the people and their turkeys remained as landmarks (p. 15).

### THE DEER DANCE

There are supernatural dangers associated with the dances.

At a certain deer dance the deer dancers were permanently metamorphosed into deer and ran into the mountains. They tried to recover them through the curing society ceremonies but they could not (p. 17).

### THE SNAKE SOCIETY

The scene of a Snake Society story is laid in Sia, there being no snake society in Cochiti at present.

A four days' fast of the Snake Society members enabled them to catch snakes for their dance. They put these in great ollas in the ceremonial room. They had to drink water flavored with ground cactus flowers. On the fourth night there was a general curing ceremony in their ceremonial room, and four members of the society danced with the snakes before the ground altar. The feast was brought in, and afterwards the members slept in the ceremonial room. They had intercourse with each other, and for their sins they were turned into stone. They can still be seen in Sia (p. 15).

### PUYATC SOCIETY

When Pecos was deserted those who were left behind committed suicide by ceremonially becoming snakes. The others, who had gone down to Santo Domingo, summoned the Puyatc Society, and tried ceremonially to restore their relatives, but without success. Therefore the remnants of the people of Pecos who live in Santo Domingo now have the Puyatc Society (p. 16).

### GIANT SOCIETY

The Giant Society in Cochiti is the curing society for all those who are not specifically members of some other curing society. As they say, the Giant Society is for all the uninitiated. It functions for them also at birth, death, etc. For this reason the Giant Society is mentioned as the proper curing society as a matter of course in many tales.

The Giant Society was instituted by Heluta after the great drought to show his forgiveness of his people and to bring back the rains. The Giant Society by its power created a giant magically to overcome the child-eating giant of the witches (p. 17). The Giant Society acts as the curing society (pp. 76, 109).

## II. HERO TALES

All Cochiti heroes indiscriminately are insignificant, poverty stricken and ridiculed boys who are successful in overcoming their enemies and mockers. The Twin Heroes are mischievous and irresponsible (p. 19). Arrow Boy does not hunt, and spends his time courting the girls, for which all the boys ridicule him (p. 43). Poker Boy is ugly and untidy, and has singed, bushy hair (p. 49). Corncob Boy is described in identical terms, lived with his poor old grandmother and was despised by everyone (p. 51). He had to eat the scraps thrown out by other people (p. 62). Montezuma is a noodle, and is mocked by everyone. (Dumarest, 228.)

There are other stories of all of them in which they are fairly dignified husbands, and in these cases they are described only by their prowess in deer hunting. Shell Man (p. 70) appears only in tales of this sort.

Of these heroes the Twins and Corncob Boy are clearly differentiated. The Twins are the mischievous, fun-loving, supernaturally powerful destroyers of the monsters of the earth, protectors of the helpless, and institutors of customs. Corncob Boy (with whom Poker Boy is to be identified also) is Cochiti's culture hero and his story is a curious mixture of the destitute youth and the Christ story. Arrow Boy is on the contrary the generic hero. The tales told of him are not considered to be all about the same individual. Any of the stories told of unnamed heroes, in some variant is likely to be ascribed to "Arrow Boy." This is even clearer in the case of his female analogue, Yellow Woman. She is a bride, a witch, the chief's daughter, the bear woman, or an ogress, quite without regard to character.

### The Twin Heroes[1]

The usual pueblo incidents of the twins were recorded by Dumarest about 1900 but have not been obtained in any recent collections. Dumarest's version ends with the establishment of the shiwana and it may be that these tales are sacrosanct in the rain cult. The incidents of their birth and of the two boys' visit to Father Sun are told today, however, without mention of the twin brothers and may really have become separated. The twins appear in the recent collections only in their rôle as two little boys who escape from the dangerous giant and kill him, or as the rescuer of the rabbit huntress.

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[1] Tales of the Children of Sun are closely allied and are included here.

### CHILDREN OF THE SUN

Dumarest's version, p. 216, follows closely the usual pueblo outline. It is as follows:

While the people were living at Frijoles a very young girl asked the sunlight for a child. Her parents turned her out on account of her pregnancy and her children were born on the top of Bernalillo Mountains. They were called Masewa and Oyoyewa.

(Children of the Sun: Benedict, informant 1 (p. 23), is a parallel tale though it is told of Bluebird and Turquoise: A handsome girl went out from Cochiti to gather piñons. Sun loved her and by aid of his brother and a downy feather took her to his home in the east. He brought her back to her home before her children were born. They were named Bluebird and Turquoise.)

(Son of Sun: Boas (p. 26). A girl had been grinding the hard blue corn until she was very tired. She lay where the sun was shining and was impregnated. Sun told her to tell his son when he was old enough who his father was.)

The children wanted to hunt and she made them bows and feathered arrows. They complained of the arrows and she told them good wood grew a day's journey away guarded by a mountain lion. They went, shot mountain lion, and skinned him. While they were doing this, Bear came up but they killed him too. They stuffed Bear and dragged him back to fool their mother. They told her how tame the dangerous animals had become, and jumped on the stuffed Bear's back. She was terrified. They wanted feathers for their arrows. Their mother told them they came only from a cannibal eagle. They went in the direction where Eagle lived and on the way had to get water from a spring guarded by Deer. Squirrel helped them to kill him by tunneling to his heart and they shot an arrow through the tunnel. Deer tried to gore the twins but died before he reached them. They took out his intestines, filled them with blood and tied them bandolier fashion over each shoulder. Eagle swooping down caught them by these intestines so that they were not hurt. He dropped them alongside his nest. The intestines broke so that he thought they were dead. They shot the grown eagle and commanded the eaglets not to eat human flesh in the future. They returned to their mother and they made fun of the warnings she had given them.

### VISIT TO THE SUN—(Dumarest continued)

The boys asked who their father was and was told he lived in the east. They arrived there and found a house whose entrance was a rainbow. Sun was not at home and the chiefs put the boys on a pyre to test whether they were the children of Sun. They were not burned. Sun's wife was jealous and confined the boys successively in four rooms with prey animals, but they played with them, using them as mounts. Sun returned and his wife reviled him for his unfaithfulness. He acknowledged his children.

Next day Masewa asked to carry the sun disk. He did so, but was afraid to plunge below the horizon at sunset. Sun had to push him down. Oyoyewa next day plunged without hesitating.

(Children of Sun, continued. See above. The boys asked for their father, and their mother told them he lived in the east. They had to cross a field of black arrow points set upright, but they succeeded. Sun's father and mother were there. When Sun returned he greeted the boys and tested them in a room of (1) snakes, (2) deer, (3) a narrow pass between great obsidian knives, (4) carrying the sun across the sky. They were told to tie downy feathers at sunrise to their foreheads, then parrot tail feathers. They were to stop at midday at the zenith and at a halfway point on either side to receive offerings of sacred meal. When the Sun set they were to plunge into Dragon's jaws. The elder boy carried the sun disk first, but was afraid to plunge at sunset, and the younger pushed him in. The next day the younger was successful. Therefore Sun's father and mother knew that these were Sun's children (p. 24).

(Son of Sun. Sun's son started to find his father's house and came to Spider Old Woman. She made medicine and blew it over them both. They became eagles and flew to Sun's house. In his house the Flint shamans were in retreat. When his father came, the son proposed to accompany him across the sky. The Sun told him to gather all the offerings of sacred meal and pollen made to him, and dressed him in dancer's costume. He took the Sun's place in the journey across the sky, but at sunset was afraid to descend among the watersnakes. The Sun came to his rescue. The offerings he had collected from humans were given to the Flint shamans (of the sky) for their rites. Next day Sun's son killed a deer and took it to his mother as a farewell gift before he returned to live with his father Sun (p. 26).)

### FURTHER ADVENTURES (Dumarest, continued)

They set out to return home. Sun gave them arrows and a rabbit stick. He warned them of their power, and told them to be careful. When they came near a pueblo, however, they both threw their sticks and mountains were leveled which formed the plains between the mountains of Santa Fe and Bernalillo.

They wanted to drink at a spring guarded by a great giant. They cut him in two with the rabbit stick, but the severed parts joined as before. They threw again and were able to hold the two parts from touching one another so that the giant died. They reached home.

### OLD WOMAN GIANTESS

(3 versions: *a* Dumarest, p. 22; *b* Benedict, informant 1, p. 20; *c* Benedict, informant 3, p. 19)

This is the part of the usual twin cycle which is commonly told in Cochiti to-day. The Dumarest version follows closely the usual Southwest account, but at the present time the giantess has become a giant in Cochiti versions, probably due to the influence of the story of the giant created ritualistically by the Giant Society to destroy an evil child-killing giant whom he overcame and shut up in the cave in Peralta Canyon. This cave, known as "Where the Giant is Shut up," is 40 to 50 feet up a perpendicular cliff and walled up with four enormous stones. See Dumarest, p. 207. Both tales have come to be associated with this cave in Cochiti.

The giant (Giantess throughout, *a*) lived at Peralta Canyon and used to descend on Cochiti and carry off all the children in his carrying basket (see Dumarest, p. 207). (He used to boil them in the boiling place of Giant, *b*.)

The twins met Giant. He threw them into his basket, but as he passed through piñon trees, they gathered gum, plastered it on his head and set fire to it. He ran to the river to put it out and they escaped, *b*, *c*. He met them again and put them in his basket. They filled the basket with stones (they asked for them to bruise the leaves that children are accustomed to suck, etc., *a;* Masewa jumped out and handed them up, *b*) and when the basket was so heavy he did not notice the difference, they escaped (swinging themselves out of the basket on a pine branch. Giantess told them, "Do not go to sleep, you are too heavy when you go to sleep," *a*). He found them again and took them to his house (he ate rotten human heads and offered them to the twins, *a*). A great fire was burning there with which to cook them, but they were unharmed (because they were children of Sun, *a;* because the mud with which they were plastered cooled the water, *b*). They opened the oven door and put manure in their place. Next morning Giant took out the feast (and saw it was manure, *b;* and ate it with relish, thinking it was the children. The twins, hidden in bowls, mocked Giant, and he thinking it was the bowls that spoke broke the bowls and they jumped out. She made up another fire and they pushed her in and killed her, *a*. No killing of Giant is given. The story is only one of the practical jokes perpetrated on him, *b*).

When he found the twins had escaped he went after them to his home and brought them again to his cave, but they killed him with their obsidian knives and walled him up in the cave, *c*.

The story of the children-killing giant—not a story of the twin heroes—which probably modified the above tale is as follows:

Long ago, when the people lived at Tiputse the witches made a giant who came down and ate the children. The Giant Society asked Our Mother to help, so they put a grain of corn under a white manta, and prayed, and a giant was created. This giant, when he learned the purpose of his creation, came against and taunted the witch giant, and the two fought each other with thunder knife and war club, the witch giant, being the older, having the first four blows. The first stroke of the good giant destroyed the other, who was found to have a heart filled with cactus spines. This was replaced with one of turquoise, and Our Mother put marks upon him so that he should henceforth be the helper of the people. The good giant was sung back to Our Mother, and the bad one shut up in the cave "Where the giant is shut up" (p. 17).

### RABBIT HUNTRESS

(3 versions: Boas, p. 21; Benedict, informant 1 (omitted); Benedict, informant 3 (omitted).)

The twins are also shown as protectors of the unfortunate rabbit huntress. After they had rescued her from the ogre they instituted the proper way of living, that is, women shall stay at home and men shall hunt. (For abstracts, see p. 227.)

### THE TWINS OBTAIN THE RAIN-MAKING OBJECTS AND THE MASKS OF THE SHIWANA

(Dumarest, p. 226)

There was a great drought. The twins came to a great hole into Wenima and heard from it the songs of the Shiwana. They cast themselves down. When they recovered from the force of the fall they saw it was such a beautiful place, they thought it was very natural the Shiwana had not come to visit the earth. Heluta was asleep and they stole the masks and lightnings and rose from the underworld on the bolts of the lightning. The rains fell and the

Shiwana pursued them, but said, "It is well. Now you are one of us. Keep the masks and lightning." So they brought the Shiwana to Cochiti.

### THE TWINS RELEASE THE SHIWANA

Another and different story is told of the twins and the Shiwana. In Cochiti to-day the dominant rôle in this tale is given to Arrow Boy, see notes, page 215, but in Dumarest's abbreviated version it is given to the Twins.

Kotshatosha had imprisoned the Shiwana and the twins contested with her in a game of hide and seek with the Shiwana as stake. They won and released the rains. (Dumarest, p. 234.)

The names of the twins are used as designations for the two war captains who function for yearly terms in the religious and secular government of Cochiti (see Goldfrank, p. 24), as pp. 43, 44, 54, 64, etc. Similarly, the terms apply to the war-captain guardians at the entrance of the house of Uretsete (Dumarest, p. 227), they lead the people at the emergence (p. 13), and they allot territory to the people of the earth before leaving Shipap (p. 7). The bridge between these two concepts is given in Dumarest: "When Masewa and Uyuyewa (i. e., the twin heroes) died they went to Shipap to guard Uretsete" (p. 227).

The following is the only tale of Sun's son which has no analogue in the Cochiti stories of the twins:

### THE CHILD OF THE SUN RETURNS TO DANCE WITH HIS MOTHER

A girl who lived at White House refused to marry, but, while she lay in the sun in the hatchway, was impregnated by Sun and bore a child. Because the baby was fatherless, it was put on a cradle board and thrown into a spring, but his father Sun took him. When he was grown, Sun dressed him as a katcina and returned him to the village. Sun's son asked to dance the harvest dance, Uatyautci, for them, and selected his own mother for his partner. When the dance was almost over, he let fly his downy feather, and both were drawn up to Sun. So the boy took his mother back to her husband (p. 31).

## Arrow Boy

Arrow Boy is the stock name for the hero in Cochiti. The tales that are told of him are not felt to belong to one integrated biography. He is a poor, despised boy, like all other Cochiti heroes, and he overcomes his detractors in a ceremonial deer hunt. Perhaps the favorite tale is that of his releasing of the Shiwana[2] from Wind Maker Old Woman. In another tale he follows his wife to the sky world where she has been taken by his pet eagle whom she has neglected to feed. Several tales which are told of Arrow Boy in one version and of unnamed heroes in others are discussed in their appropriate places among the novelistic tales. These are: The Abduction of Arrow Boy's Wife, p. 66, notes, p. 230; Arrow Boy

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[2] The masked impersonations of the rain clouds.

Kills His Bear Children When They Come to Reap Their Father's Field, p. 111, notes, p. 229; Arrow Boy, the Child of a Witch Father, born after his mother had succeeded in exposing and killing her witch husband, p. 92, notes, p. 232.

### ARROW BOY RELEASES THE SHIWANA

(4 versions: *a* Boas, p. 32; *b* Dumarest, p. 233; *c* Benedict, informant 1, p. 39; *d* Benedict, informant 3 (omitted).)

This is the story of Arrow Boy's journey to sky land to release the rains which have been imprisoned by an old woman there. Version *b* recorded by Dumarest about 1900 ascribes this exploit to the twins (only the culminating incident is given), and their subordinate rôle in the more recent texts is probably due to the influence of versions such as that recorded by Boas from Laguna (loc. cit., p. 76) in which the gambler is similarly overcome by Sun Youth, an analogue of Arrow Boy.

Arrow Boy was a great hunter and while hunting he met two girls, Eagles, the elder of whom flew up with him on her back to their home on a high cliff. Their parents came home bringing a buffalo and gave him the girls as wives, *c*.

Arrow Youth lived with his wife Yellow Woman, but was stolen by a female eagle, who with her sister swooped from the sky while he was hunting rabbits. They took him to the zenith, *a*.

They took him to the sky to release the Shiwana held captive by Wind Maker Old Woman. The eagle girls took him to the rock at the entrance to sky land (under which there were many dangerous rattlesnakes, *a*). (They sent him on with downy feathers plucked from under their tails by means of which he traveled. He came to Spider Old Woman (to Macawi, Black Buzzard, a katcina, *b*) who directed him to the kiva of the twin brothers, *c*, *d*.) (They direct him to return the following day and he flies down on the back of Eagle Girls and back again the next day, *c*, *d*. They travel on feathers plucked from under the eagle girls' tail, *c*, on their arrows that they shoot as they go, *c*, on Arrow Boy's, *d*.)

They come to Wind Maker Old Woman who has imprisoned the Shiwana. (In version *a* Arrow Boy at this time kills Wind Maker Woman, cuts out her cactus heart and substitutes one of corn. He sends her southwest to live. This incident is repeated after the hide and seek contest in this version, and is obviously misplaced. They follow her to her home, kill her watchman, and challenge her to hide and seek, *a*.)

She offered them skulls to eat but they refused, *c*.

They contested with her (in a throwing contest, in which the articles the twins threw became birds so that they won, *d*; in a hide and seek contest where Wind Maker Old Woman hides in various places in the room and finally in the sun but is guessed by Arrow Boy, *c*; in a hide and seek contest on each turn of which the Shiwana of one room are staked. She is discovered by Arrow Boy hiding in her own ear, in the rung of the ladder, in the anus of the last reindeer in the northeast, on top of the sun where he finds her by holding up an eagle feather as if to catch the direction of the wind. Again they kill her and replace her heart, *a*. The twins hid under a deer lying down, the woman in the intestine of a rabbit, the twins in the queue of a woman, the woman covered the sun with her queue, and the twins found her by following a downy feather. They won the shiwana, *b*. Dumarest).

Therefore they won back the rain. They killed Wind Maker Old Woman and took out her heart, giving her a good turquoise one, *c*. They released all the Shiwana in the four rooms and it began to rain. Arrow Boy went back to (the Eagle Girls, *a*; his eagle wives, *c*, *d*), whom he had told that rain and lightning would be a sign of his success. They carried him back to this world (all versions).

Version *a* ends with the Eagle Girls' return to their home after they had taken Arrow Boy to Cochiti. Their father brought home a buck which they placed in front of the fireplace and fed with sacred meal, thanking their father, *a*. (See introduction of versions *c*, *d*.)

The incident of Arrow Boy's meeting with the eagle girls, version *c*, is reproduced exactly as the introduction to the tale of Arrow Boy's son who brings back eagle powers to the village. It continues:

After Arrow Boy has been married to Eagle Girls for some time and the elder sister has a child, he proposes to them the test of meal ground so fine it will adhere to the side of the grindng stone. They finally succeed and therefore he takes them with him to Cochiti as his wives. His son grows up there and has eagle powers (p. 45). (See also same for Poker Boy, p. 217.)

### ARROW BOY OVERCOMES THOSE WHO HAVE MOCKED HIM

Arrow Boy, the cacique's grandson, was an effeminate youth who did not learn to hunt, etc., but spent his time courting the girls in the pueblo. To shame him it was arranged that he should be put in charge of the ceremonial deer hunt. But Arrow Boy fulfilled all the ceremonial obligations and was successful. His grandfather had him initiated into the Flint society and he became cacique (p. 43).

### ARROW BOY'S WIFE IS TAKEN TO THE SKY BY HIS EAGLE

Arrow Boy lived at Potsherd Place with his wife Yellow Woman. They had an eagle that she had to feed when Arrow Boy was not there. She became neglectful and the eagle escaped. She followed him, taking a white manta to catch him. She chased him to Whirlpool Place, then he lit on a rock and told her to fold the manta and sit on it. She was asked to close her eyes, and he carried her into the next world. He lit on the great rock where all eagles must light and left her there. He told her that she must shift for herself because she had been unkind to him. He returned to the world but did not tell Arrow Boy where his wife was. He was unable to trace her farther than Whirlpool Place and he mourned for her constantly. Grandmother Spider took pity on him, told him where his wife was, and offered to take him to the next world. He got on her back, and after an unsuccessful attempt, because he opened his eyes, she brought him to the great rock. She directed him along the middle road to the house of her sister who told him where to find his wife. He came to a house where he stayed that night, and on the following day, he killed turkeys for the feast to which the mother of that house invited his wife. They hid Arrow Boy under a sheepskin when she came in. They placed the food before her, and she recalled her life with him. When he heard this, he asked if she would like to live that life over again. She was happy when she found him in his hiding place. The mother of the house told him to take two turkeys to pay Gawi'ma for finding his wife, and this he did (p. 47).

## Poker Boy

Poker Boy is a subordinate name for the hero in Cochiti. In one version of Corncob Boy's marriage with the chief's daughters and his magic contest to retain them, he is called Poker Boy for the first half of the story (p. 60, note 1). The following incident is also told of Poker Boy, though elsewhere (p. 46) it is connected with Arrow Boy's son:

### THE CONTEST OF POKER BOY'S WIVES

Poker Boy lived at Old Pueblo. He was a great hunter and married to Yellow Woman. Her youngest sister, Blue Woman, was in love with her sister's husband, and they contested with finely ground flour as to which was to possess him. That one was to be successful whose flour was so fine it adhered to a polished floor-rubbing stone set upright. They each threw four times and were unsuccessful. At last the old woman told them to parch white corn before grinding. They did so and Yellow Woman threw first. Her meal stuck. So she got her husband back again (p. 49). (See also same for Arrow Boy, p. 216.)

### POKER BOY RETIRES INTO HIS SHRINE

The one fixed fact about Poker Boy is his shrine, the Shrine of Yellow Woman, which he shares with Corncob Boy. The following story is told of his going into his shrine.

The people were living at White House. Poker Boy herded his turkeys by the sweet sound of his flute. He drew his turkeys and wives with their babies with him far to the south to the Shrine of Yellow Woman where he gives blessing in hunting and the bearing of children (p. 50).

## Corncob Boy

Corncob Boy is the local culture hero of Cochiti. He belongs to Cochiti, and the other pueblos are said to be in awe of this little village because of his blessing. His shrine is near by, the Shrine of Yellow Woman (see Poker Boy, above). In his youth he is mocked as a poor orphan, but he vindicates himself by his successful management of the ceremonial rabbit hunt. He foretells the weather and teaches the people all the customs of healing, hunting, fishing and warfare. He foretold the coming of the Whites and the strange fruits and animals they would bring (p. 64).

The name of Poker Boy is used interchangeably with Corncob Boy in one version (p. 60). Both names are associated with the shrine of Yellow Woman. The story as it stands is a curious mixture, with its affinities on the one hand to that of the dirty dwarfish twin heroes of the western pueblos and on the other to that of the Christ asking the mercy of the angry God his father, and bearing the people's prayer for forgiveness.

### CORNCOB BOY MARRIES THE CHIEF'S DAUGHTERS AND SUBMITS TO TESTS TO RETAIN THEM

(2 versions: *a* Boas, p. 51; *b* Benedict, informant 1 (p. 60, first part omitted; divergences noted in abstract).)

Corncob Boy was an untidy singed-haired orphan living with his grandmother. The cacique's daughters, however, chose him to make their rabbit sticks at the ceremonial rabbit hunt, and he killed all the rabbits. He married them.[2] The rest of the men in the village were jealous and arranged contests with him on which his wives were staked. (Poker Boy (*sic*) won the first contest because he did not bleed when he was whipped, *b*.) They contested to determine whose hair was longest. He purified himself by vomiting and (Spider sent him to the turkeys, *b*; the chief's daughters called their turkeys, *a*) who pulled each hair till it swept the ground when he sat on top of the kiva ladder. The last contest was one of food stores. The men of the village painted stones to look like corn and melons (but Corncob Boy followed coyote's seed-filled droppings till he found his stores underground, in Shipap, and was given a well-stocked house which became large when it was set up where he lived, *b*; but the chief's daughters swept his house and gave him four large rooms filled with corn and melons, *a*).

Again they contested as to the parentage of Yellow Woman's child, who had by now been born. All the contestants and the chief's family purified themselves four days by vomiting, and came to the kiva. All the men held flowers to the baby but he paid no attention to any except Corncob Boy, *a*.

### CORNCOB BOY DEPARTS AND WITHHOLDS THE RAINS (same tale continued)

In order to show the people "who maintained them," Corncob Boy departed northwestward. He left inexhaustible supplies with his wives, and told them to give to the people when they were in distress. (He never came back any more, *a*.)

(Because of their sins, Heluta withheld the rains, giving only to his son, Corncob Boy, inexhaustible supplies and commanding him to give freely to the people. When the people repented they besought Corncob Boy as intermediary with his father and he sent Coyote to Shipap. Heluta blessed them with the institution of the Giant Society and it began to rain (p. 62).)

### CORNCOB BOY MARRIES DEER PLANTER'S DAUGHTERS (same tale continued, *b*)

When Corncob Boy left his home he went northwest and married Heluta's daughters. Heluta showed him his fields in which he planted dewclaws. The ground was pricked with the antlers of tiny deer (cp. pp. 11, 25). Corncob Boy then planted corn and taught them to cook it. He returned to Cochiti with his wives and disappeared into his shrine, the Shrine of Yellow Woman, *b*. (Also see notes, pp. 206, 207.)

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[2] The tests to which a husband is put to retain his wife are a stock feature of southwest folklore (see also the wives' tests, pp. 45, 46), but in the text version of Corncob Boy these tests take place before marriage. However, in this same version a child of Yellow Woman is born to Corncob Boy during the tests.

The Cochiti version of this story does not specify that this is the culture tale of the introduction of deer, as does the Navaho, for instance, but it is regarded as implicit in the tales. On the other hand, the fact that this is the occasion of the introduction of corn to Heluta's people is stressed. They have to learn to like it, etc.

### CORNCOB BOY TRIUMPHS OVER HIS MOCKERS

Corncob Boy was an orphan begging scraps from door to door. Before the ceremonial rabbit hunt the boys mocked him saying he could not kill a rabbit. He turned their mockery against them so that no one killed any rabbits on the hunt. The priests came to him and he told them why he had hidden the rabbits. Masewa proclaimed a new hunt and Corncob Boy purified himself. They caught more rabbits than they could carry.

After this people believed in him. He foretold the rains and snows, and promised good weather for the coming season. They asked him to be cacique, but he said he was not born for that. He instituted customs of the hunt and of warfare.

He prophesied the coming of the Whites and the disappearance of game animals (p. 62).

### MONTEZUMA

(2 versions: *a* Dumarest, p. 228; *b*, Benedict, informant 4, p. 191.)

Dumarest's account of Montezuma is of a thoroughly mythological culture hero, and it contrasts strongly with version *b*, which is a very characteristic Cochiti historical tale, telling of his designation of Watumasi as chief of Azteco pueblo, and of his conflict with Nankortez for Tuskala. It agrees with Dumarest's much more mythological version of Montezuma, however, in stressing the golden age during his rule, his going away and his promise to return. He dressed himself and the Malinche, his female partner, as for a dance, and they entered a lake together. In his final speech he foretold the coming of the Whites, and promised to come again when there were many Whites in the country, *b*.

Dumarest's account agrees with all Cochiti hero stories in the picture of the hero as ridiculed, but Montezuma is ridiculed as a half-wit, and noodle stories are told of him:

His mother, a dirty orphan girl, was made pregnant by a piñon nut. The child walked in four days. He had no one to teach him of hunting but he made a bow and arrow for himself, and made a nuisance of himself asking questions. They told him to shoot a rabbit, and he shot the man digging out a rabbit from his burrow. He overcame his mockers by bringing in many rabbits, and by magically attracting game by playing his flute from the roof of his house.

He was accepted as a supernatural, and was paraded like a santu, while the people prostrated themselves. He assigned the places where all his people were to live. His food was the food of supernaturals, corn pollen and wild honey; when he fed his followers with it it was inexhaustible. His bowl he had only to lift to the sky, also, in order to have it fill with water. His Malinche gave a woman in return for her hospitality a roll of wafer bread, and when she unrolled it it had become gold.

The only culture hero incident that is assigned to Montezuma in instituting the customs, is, significantly enough, that of "reforming the unmarried mothers," i. e., he is associated with the Catholic enforcement of marriage. He made a winged fish to frighten them, but it devoured them, so Montezuma confined it in a lake.

He was put in prison by the Spaniards, but a stone from one of his own people killed him. He had told them he would return and deliver them. They were to offer ground shell to him every morning toward the east at sunrise, for that was the direction from which he would return.

## III. NOVELISTIC TALES

The tales included in this section are all fictionized versions of pueblo life. Insofar as we are interested, not in incident distributions, but in myth as native comment on native life, we need to know primarily which kind of situations in their own existence appeal to them as plot material, how they are treated, and what cultural attitudes they are made to express.

The tales I have grouped as hero tales are strictly a first installment of these novelistic tales based on native life. They are separated here only for reasons of convenience, and in the discussion of the cultural background of the tales I have included material from both groups.

The outstanding situations in the hero tales are those of the disguised boy triumphing over his detractors, and those of magically successful adventure. Perhaps no situations are better adapted as wish fulfillments to the majority of the tellers of these tales. As I have pointed out, all the heroes indiscriminately are mocked by their fellows at the outset of the tale, usually because they live in poverty with their grandmothers, and are unkempt in person. They turn the people's mockery by supernaturally successful rabbit hunts, by contests of personal beauty (long hair), of the fatherhood of a child, of food stores, in all of which they are considered to have magic aid. (See notes, pp. 210, 216, 217, 218, 219.)

The adventures are of similar type, only they are not always prefaced by the mockery of the people. The separation of hero tales of this type from the novelistic tales is entirely arbitrary as can be seen in a comparison of the two groups. My only rule has been to group under hero tales the stories of the standard heroes, with emphasis upon their mythological exploits—the bringing of the shiwana, releasing them from imprisonment, etc.

There are two striking situations, especially marked in the hero tales, that are not paralleled in the culture so far as we know. One of these is the contest of food stores. Corncob Boy magically obtains four store rooms filled with corn and gourds while his opponents paint stone to imitate these (p. 56); Heluta pits his undersized corn ear against their five full store rooms (p. 9). It is a widespread pueblo incident.

The other situation is the marriage to multiple wives. The hero of course always marries the chief's daughter or daughters, and usually it is the daughters. Corncob Boy marries Heluta's two daughters (p. 51), Poker Boy retires into his shrine with his two wives (p. 50), Arrow Boy marries the two Eagle Girls (p. 45), or the two Bear Girls (p. 111). This folkloristic acceptance of polygamy is striking in a civilization where monogamy is strongly stressed, so far as we can see, in old native culture as well as in Catholic teaching. There is evidence of more feeling of discomfort in Cochiti in the face of this anomaly than, for example, in Zuñi where the same pattern is very strong. In Cochiti in a number of cases the hero marries only the elder of two sisters. Afterwards he and the younger sister fall in love with each other—this is always expressed as the younger sister's stealing him—and the elder sister ceremonially commits suicide by taking the form of a snake.

## TALES OF CONFLICT BETWEEN HUSBAND AND WIFE

### THE DESERTED WIFE KILLS HER HUSBAND AND SISTER AS A SNAKE

The younger of two sisters was stealing the husband of the other. A rabbit hunt was called, and the younger sister went with the husband, leaving the elder one at home to grind. The wife, wishing to know what was occurring, took a bowl of clear water, and set it in the middle of the floor. She looked into it, and saw the husband with her sister in his lap. She took a basket and sat in it. She turned into a spotted house snake. When these two came home, she bit them so that they died. When people found her turned into a snake, she asked them to put her somewhere where she could live always, so two medicine men took her to Gaskunkutcinako (maiden's cave). That is why there are so many snakes there, and why little pots are taken to her there as an offering (p. 115).

### THE DESERTED WIFE MAKES WAY WITH HERSELF BY BECOMING A SNAKE.

Arrow Boy shows preference for his wife's younger sister and his wife goes into the inner room, sits in a basket and becomes a snake. The Flint Society are summoned but can not restore her and she is taken to "The Maiden's Cave" (p. 95).

In other tales the two sisters contest as to which shall have the husband by the stock women's test in the Southwest: meal ground so fine that it will adhere to a polished perpendicular surface. (Pp. 45, 49; notes, pp. 216, 217.)

The conventional folkloristic pattern of multiple wives (see above) contrasts violently with the tales of the wife's jealousy in the less formal novelistic tales:

### THE FIGHT OF THE TWO WIVES

A Cochiti girl stole the affections of an Uwashka man. The wife, seeing her husband take moccasins to her rival, followed him into the field, and caught them together at sunset. She fell upon the woman, threw stones at her and ripped off her clothes. The husband deserted his wife (p. 114).

A variant is told as introduction to the Deer and the Lost Child.

A woman whose baby was still in arms followed her husband to another pueblo where she suspected him of carrying on an amour. She brought him home in disgrace (pp. 75, 77, note 1).

### THE HUSBAND TRANSFORMED INTO A SNAKE

In Cochiti four sisters lived together. The eldest was married. The sisters all had babies, born at the same time, by the same father. The wife, in order to avenge her husband's unfaithfulness, took her medicine stone, and promising him a pretty gift, rolled it to him. He was turned into a snake. The wife left her sisters and nobody knew where she went (p. 96).

### THE HUSBAND TRANSFORMED INTO A DOG

A hunter and his wife were living at Potsherd Place. The wife became tired because he brought home so much game, took him down to the corral and scared him so that he turned into a dog. She turned him loose to hunt for his food (pp. 95, 123).

### THE DEER AND THE LOST CHILD

(3 versions: *a* Boas, p. 72; *b* Benedict, informant 2, p. 75; *c* Benedict informant 1, p. 77)

The calamities that follow a couple who have been unfaithful and jealous are pictured in this tale.

A hunter, whose wife had a new born baby, went to San Ildefonso to see other women, instead of hunting deer. She became suspicious. One day she followed him. When he got to Old Mesa, she came to the big arroyo, and laid the baby on the bank while she went on. She found her husband in one of the houses and asked him to go home with her. When they came to the place where the baby had been left they found it gone. *b*, *c*. (Version *a* does not give the motive of the wife.)

The father followed the deer tracks to (a cave in the mountains, *a*, *c*, lake into the underworld, and came out into a meadow of melons, squash, pumpkins, and corn. He came to a pond where there were many katcinas roasting yellow corn. They jumped with fright at the popping of the corn. They directed him to the chief of the Deer, who censured him for his conduct and his wife's. He was shown many fawns and picked out the littlest as his baby, *b*. He went back to the pueblo and called a council, and asked for help, for he could not find the baby and deer. He made prayer sticks, took sacred meal and prayed where they had disappeared. A voice told him that the baby had been lost because of the jealousy of his wife. The door opened and the man found his son. As they gave the child to him, they told him that he must not let it out of his arms on the way home, *c*. The hunter brought him home (to the Giant Society and they shut him up with them for four days, *b*). He was not to see his father or mother for four days. All the openings were plastered up. The mother broke the retreat just before the fourth day, and the child ran off as a deer and was never recovered, *a*, *b*. The father set the child down while he went to ease himself on the way home, and the child was lost, *c*.

### THE WIFE TAKES VENGEANCE UPON HER HUSBAND AND HIS PUEBLO BY MEANS OF CHILDREN WHOM SHE BEARS MIRACULOUSLY

(3 versions: *a* Benedict, informant 3, p. 123; *b* Benedict, informant 4, p. 125; *c* Benedict, informant 1, p. 120.)

This wandering and popular tale has as its central situation the vengeance taken by a wife upon her husband. She had been turned out of the pueblo by him, was impregnated at a waterfall, and her numerous children raze the pueblo from which she was expelled.

The wife became tired because he brought home so much game. She took him down to the corral, and jumped at him so that he turned into a dog. She turned him loose to hunt for his food. He came to a witch house. They recognized him as a transformed human being and restored him. They gave him medicine to use against his wife and told him how to overcome her, *a*.

The hunter took vengeance upon his wife because she did not pray nor remain continent while he was hunting, *c*.

He dressed her like a Ute Indian (cut her hair off, painted her hair red, *a*) and sent her to get water. As she was returning he warned the people against her so that she was cast out of the pueblo, *a*, *b*, *c*.

She wandered toward the north, and was impregnated by water (at the place of the water falls, *c*). She bore child after child until she had a whole army who took vengeance upon the village from which she had been cast out, and destroyed the pueblo. (They asked their mother who their father was, *c*.)

The pueblo was utterly destroyed, only one baby girl was left alive. A pet parrot found her and cared for her. Parrot Mother chewed piñon nuts for her food. She did not allow the little girl to look outside the house because corpses were piled in the plaza. When she saw them she refused to stay there any longer, and went in search of other people, Parrot Mother guiding her on her shoulder (carrying Mother Corn in her hand. A great butterfly came from the sky and clothed the girl. They met Buzzard and he guided them, *b*). They settled at Cochiti *b*, Sandia, *a*, *c*. (Version *a* adds that an evil katcina stole her when she was getting water, set her tasks which she accomplished, so that they lived together happily.) See also p. 187, where this incident is part of an historical tale.

The amount of initiative allowed to women in all situations of life is very striking in these tales. This may be due in part to the fact that three of the principal informants were women. This fact should certainly be taken into account in connection with the detailed description of the processes of carding, spinning, dyeing, and weaving in the tale of the Industrious Daughter (p. 79). Perhaps also it is in the same light that the numerous descriptions of the bringing in of a deer should be considered. They are always told from the point of view of the woman. She is called out to help bring it in, she places it in front of the fireplace, feeds it with sacred meal, formally thanks her husband and sets out food for him (pp. 66, 87, etc.). But even in this last example my impression is that an equal number of men story-tellers would tell the story in the same way. Certainly in most of the stories just quoted the amount of initiative allowed to women in conjugal situations is a characteristic of the culture, not merely a stylistic affair of story-telling. In actual life too, as well as in the stories, it would be women who fought together in a quarrel over a man, not men who fought in a quarrel over a woman. Just as it is the woman who ceremonially commits suicide in the tales when she loses her husband's affections, so in the gossip of the pueblo I heard tales of women who died in similar cases, but none of men.

The tales of conjugal dangers arising from the fact that one of the spouses is a witch are closely allied to the tales considered here and should be studied in this connection. (Pp. 90–97, notes, p. 232.)

## Tales of Amorous Women

Amorous women are common in the tales.

### PURSUIT BY THE WITCH

A hunter overtaken by night followed a light and was invited in by Yellow Woman. She offered him a skull to eat, but he only pretended to eat it. He made a pretext of easing himself and went outside, but she tied him with her belt so that he should not escape. He tied the belt to his excrement and escaped. She pursued him through four kivas where he took refuge among the shamans performing ceremonies. Finally the Flint Society saved him and killed the woman (p. 101).

### THE NAVAHO GIRL'S LOVER

The incident of the girl who used to go out to lie with a cactus is attributed to a Navaho girl (p. 119).

In a similar vein it is Old Beaver Woman's pleasure in intercourse that is stressed, not Old Coyote Man's (p. 136; notes, p. 236).

## The Girl Who Refused Offers of Marriage

The initiative allowed to women in Cochiti life is especially striking in the stories of the girl who refuses to marry. The common Southwest treatment of this theme involves the punishment of the girl. She must be trapped into marrying Coyote or into promiscuous intercourse. This is consistent also with Cochiti feeling.

### LOCUST BOY

The daughter of a cacique refused to marry all the young men who asked her. They became angered, so they sent Locust Boy who was ugly and bald to woo her. He made a wig and so transformed himself into a handsome boy. The girl married him, but one night awoke and saw the wig and her ugly husband. She ran away from him, but she was pregnant and when her six children were born, they were all bald like locusts. Thus she was punished for her refusal to marry (p. 85).

The most often told tales on this theme in Cochiti, however, are the ones that end happily. They are not so much tales of punishment of the girl for her presumption as of how she was blessed with a supernatural husband or was happily rescued from danger. Even the widespread story of this girl's marriage with Coyote has been drawn into this pattern, so that he figures rather as a supernatural.

## THE INDUSTRIOUS DAUGHTER

The daughter of aged parents decided she must do something to help the family. She decided to pick up the scraps of cotton which had been thrown away, and these she combed and spun, and wound the yarn into balls from which she knitted a pair of footless stockings. Then she made openwork stockings from the scraps of cotton she picked up. Next she made a white manta, and embroidered it. While she was working on this she had many suitors whom she refused because she was caring for herself and her parents. She continued her work, making a ball-fringed sash, a dancer's sash-belt. She dyed her yarn in urine in which she stirred powdered indigo stone and stretched it over the rafter beams. Then the girl told her parents to go out and sell what she had made. They were very successful in disposing of what she had made, and she continued to weave sashes and mantas, which were sold to all the people in the village. When every one in the village had a complete dancer's costume, they held a great dance before her house to see with whom she would dance, but when the rainbow dance came she would not lift her head or pay any attention to it, but kept on working. She would marry none of the young men who came to ask her, saying that she knew how to make the sashes and mantas which they brought her, in fact had made these same ones. They tried to attract her by painting rainbows on the walls of their houses, and decorating them with birds and sunflowers. She liked none of these. They planted corn of many colors to win her, but she cared for none of it, so they decided not to bother with her any more. Coyote decided that he would win her by offering her nothing but a branch of black currants gotten from the mountains. He went to his house and collected all the articles of his dancing costume, and got a branch of currants. He went to an empty house in the village and donned his clothing, stamping four times as he put on each article and saying, "Do I look pretty? Yes, I look pretty." Then he went to dance in the center of Little Plaza. The girl left her work when she heard him singing, and asked him for his branch of currants. The boys of the village were provoked that she would let him sleep with her for such a small gift. They were married, and after a time she gave birth to a coyote. Her husband took his wife and child to his home, which at first seemed but a small hole, but when she entered, the girl found it as good as her own, and as richly supplied with clothing (p. 79).

## COYOTE MARRIES THE GIRL

A girl refused to marry. Four boys came in succession, each bringing a bundle, but she would not have any one of them. Coyote was living at White Mountain, and when he heard of this, he decided to try to marry her. He dressed himself for the dance, and went to the hill to get kapolin berries. He went to the village, and when the girl saw him, she said to her parents that there was a beautiful boy ready to dance in the plaza, and that he carried a branch of kapolin berries. She asked him for them, and took him to her house.

They were married. She had two children who were half coyote and half human. When they were big enough to walk, their father took them to White Mountain with him, but their mother had to stay with her people (p. 83).

A shorter variant is of the same tenor. Though she bears Coyote children, both she and Coyote bring up these children and this was the origin of blue coyotes (p. 84).

### SUN IMPREGNATION

The girl who refuses to marry is impregnated by the sun. Sun makes his child a katcina. He comes back to the pueblo, dances with his mother, and takes her to Sun, his father. (P. 31, notes, p. 214).

### THE TWO BROTHERS RECOVER THEIR SISTER FROM THE WITCHES

A girl who from birth had firmly refused to marry was killed by one of her suitors who was a witch. The witches stole her from her grave and brought her to life again that they might have promiscuous intercourse with her and shame her. Her brothers had been watching her grave and had followed the witches. They broke in and rescued her. She had learned her lesson: that girls should accept their proposals of marriage. (Pp. 99, 100; notes, p. 233.)

(The usual punishment of promiscuous intercourse for girls who refuse offers of marriage is in other tales detached from this story and concludes the episode of the pursuit of a beautifully marked butterfly by girls who wanted the pattern of its wings to paint on their pottery. When they were unable to catch it, they lay down under a piñon tree and slept. Coyote found them, and called the Payatamu to come, and all had intercourse with the girls. The latter brought rabbits, corn, and melons to pay the girls, but Coyote had none of these to give them, so he gave them hairs from his whiskers which they used for pubic hair. Their parents were glad of all the presents the girls brought home (p. 85).

## The Girl Who Took Upon Herself the Duties of Men

This initiative in women figures also as a special danger it is advisable to avert. The story of the rabbit huntress is told in Cochiti always of the girl who, having a lazy brother, assumes the duties of hunting, and has her lesson brought home to her.

### GIRL HUNTRESS

(3 versions: *a* Boas, p. 21; *b* Benedict, informant 1 (omitted); *c* Benedict, informant 3 (omitted)

A huntress supported her lazy brother by catching rabbits. One day after a successful hunt she was pursued by a giant and trapped in a cave. She gave him all her rabbits one by one while he tried to hook her with a cane. When these were gone she gave up her clothing.

The Twin Heroes heard her cries. They followed them to the cave where they shot the giant with their arrows. They opened the giant (returned the girl's clothing and rabbits, *b*; clothed her in embroidered white manta, *c*) and exchanged his heart of cactus for one of turquoise. The Twin Heroes took the girl to her house, and advised her brother to do the hunting in the future. Afterwards the brother hunted for his family and the sister stayed at home (p. 21).

## Tales of Unnatural Parents

The evil consequences of neglecting or abandoning children are traced in several types of tale.

### THE NEGLECTFUL MOTHER

(4 versions: *a* Boas, p. 88; *b* Benedict, informant 4, p. 88; *c* Benedict, informant 1, p. 89; *d* Benedict, informant 6, p. 90.)

A mother was always making baskets in the kiva. She would not even stop to nurse her baby. Its little sister brought it to the kiva again and again, but she put her off. The little girl started with the baby for the "drowning place." She told an old woman she met on the way, who brought the word to her mother in the kiva. The mother ran after them, but she was too late. (They were already sitting on the cedar tree in the center of the drowning place and being drawn down into the water, *a*, *d*. She was given four trials to reach her children by parting the waters with a rod but failed. She died right there, *c*. She was given a flint with which to cut the water but failed. She lost her children forever, *a*. She left off basket making forever, *b*. Her children were welcomed by the katcinas in the underworld and became katcinas, *d*.)

### MOTHER CORN GUIDES THE ABANDONED CHILDREN TO THEIR PARENTS

(2 versions: *a* Dumarest, p. 231; *b* Benedict, informant 2, p. 77.)

The story of children abandoned when their parents move on to some other pueblo, often in famine, is a constantly recurring motif in Pueblo folktales. In some way all these children find supernatural protection and shame the mother (sometimes the parents) who have abandoned them.

When the people went south from the Place of the Recumbent Lion they left two girls behind (one little girl, placing a corn mother by her side to guard her, *b*). The elder found a Corn Mother (*kotona*, perfect corn ear, used as fetish) and it spoke to her and told her not to cry for they would follow the people and see if they could not overtake them. She told her to carry her carefully and not drop her. But when the little girl came to a spring (the edge of an arroyo and had to climb down *b*) she dropped Corn Mother and knocked one grain out so that she could not speak. Shrew Mouse (chipmunk, *b*) found her crying and climbed down and recovered the kernel. She brought her a drink in an acorn cup that proved inexhaustible. When they went on, a bear met them, and the footprints of the bear and the turkeys are still to be seen. They came to Jemez and found their parents visiting there at a dance. They stood at the foot of the ladder and when their parents asked them to come in, refused, answering, "You have considered us sweepings and with the sweepings we will remain." When the house owners asked them to come in, they did so, building roosts for their turkeys, *a* (not in *b*).

The child found her parents in Mexico. The mother had forgotten she had left a child behind, *b*.

"Turkey Mother" is the same story with the omission of the rôle of Mother Corn and of all supernatural elements:

The people left Rito de Frijoles and came to old Cochiti. They left a girl behind them with the turkeys. She was Duck Girl. She did not want to stay alone there so she went with the turkeys to Jemez. She did not care to join their pueblo, because her parents did not love her, so she stayed on the refuse pile. The people saw her, and feeling sorry for her, took her into their pueblo with her turkeys (p. 78).

Compare also the conclusion of the story discussed, p. 224, and the historical story of the destruction of San Felipe, p. 186.

### THE BEAR CHILDREN ARE KILLED WHEN THEY REAP THEIR FATHER'S CORN

(4 versions: *a* Boas, p. 111; *b* Dumarest 234; *c* Benedict, informant 1, p. 111; *d* Benedict, informant 2, omitted.)

Version *d* is told of Arrow Boy.

A man who was a great hunter found himself one night after dark in the mountains. At White Banks he saw a light in the cliff. A young girl carried him up the bank on her back, and he stayed with the two girls. Their father and mother were at Cochiti (for it was corn harvest time, *c*, *d;* curing a sick person who had invoked the help of the Bears, *b*).

When they heard their parents return the girls wrapped him in a skin and hid him. The Bears came in with (bags of corn, *c*, *d;* with gifts given for curing in Cochiti, *b*) on their backs. They took off their dresses and became people. The younger daughter revealed the presence of the hunter, and the parents welcomed him, treating him with great courtesy. (When he took his leave in the morning they told him not to harm his children and their mother when they came to get corn in his field, *a*, *b*).

He returned home (but his desire for the girls brought him back again, and he brought his game to the Bear girls. Children were born to both. After a time the hunter went to the pueblo promising to plant corn for his children, and did not return, *c*, *d*). The Bears came to his cornfield, but he called all the people of the pueblo, and pursued them. The Grandfather Bear turned upon him and killed him. (He ripped his body open and brought back his heart to the cave. So the Bear children had their father living with them, *c*, *d*.)

## TALES OF ABDUCTION

One of the most constantly recurring situations is that of the husband who seeks his wife who has been taken from him. There are a number of stock incidents in these tales: the girl is ordinarily made way with while she draws water, and her jar is left overturned by the river; she is made to grind and do household duties on her arrival; her husband finds her by help of Spider Old Woman who has only one snowbird head that she keeps perpetually in her stew to flavor it because her grandson is afraid of these birds and can not track them.

The simplest situation is that of the bad katcina who holds the stolen wife in durance from which she is rescued by her husband. The child has supernatural powers from his father.

## THE BAD KATCINA STEALS YELLOW WOMAN

(2 versions: *a* Boas, p. 66; *b* Benedict, informant 1, omitted.)

The husband and hero in version *b* is Arrow Boy.

Cuisi'n$^{y}$inaw$^{a}$ was an evil katcina who betrayed women by tempting them to pick up something of his when they came to get water. He took them to his home in the east. If they were not quick enough in making wafer bread, he threw them on the ice to die.

Yellow Woman went for water and picked up a kick-stock, *a*, a prismatic crystal, *b*, and put it in her dress. Cuisi'n$^{y}$inaw$^{a}$ came up and asked for it but she denied having it (he said, "Look, see its colors are reflected on your chin," *b*). He took her to his home (on which a rainbow rests, *a*). When her husband found she was gone he followed her tracks to the river and found her jar. Spider Old Woman spoke to him. (When he put his foot upon the entrance to her house it enlarged and he could enter, *b*.) Her grandson never brought food and Arrow Boy trapped birds for her stew. Again, a sister of Spider Old Woman spoke to him and gave him a root. His next helper was Whirlwind. Whirlwind was away when Arrow Boy arrived and his grandmother hid him under blankets. Whirlwind came in with a rush of wind, and when he had thrown himself down to sleep Arrow Boy prayed over him and disenchanted him, using the root Spider Woman's sister had given him. When Whirlwind woke his grandmother said, "Do not harm your brother, the spider boy. For his sake you are well. He has disenchanted you." Whirlwind took him to the house of Cuisi'n$^{y}$inaw$^{a}$, *b*.

When he got to his village all the people mourned with him over the evil man who had stolen his wife. He took her back with Spider Woman's help. Cuisi'n$^{y}$inaw$^{a}$ pursued them with thunder and lightning, but because Yellow Woman was carrying his own child he could not kill her. (The curing societies were in retreat praying for Arrow Boy, and therefore he brought her home safely, *b*.) When her child was born he had great power because he was the child of a katcina.

## SUN STEALS THE WIFE OF SHELL MAN

The same story is told of Sun's abduction of Shell Man's wife. Sun, however, is, as usual in Cochiti tales, where he figures as a supernatural father, not evil:

Shell Man and his wife lived at old Cochiti. When she went out for water Sun stole her. On his search for her Shell Man was resting in a muddy place when something crawled on him. It was Spider Woman, who told him where his wife was and advised him to take the old road, of the two that led to this place, for a dangerous person would meet him on the new road. He, however, took the new road and came to Whirlwind Man's house. His mother received Shell Man, and when her son came back from the hunt, Shell Man fought and killed him. On the plea of the mother he pressed his stomach and Whirlwind Man came back to life. He then took Shell Man to the house of Sun, where he found his wife and started back with her. They were pursued by Sun who shot arrows at her, but could not harm her for she was carrying his child. Whirlwind Man took them as far as his house, then they continued their journey alone. Sun, who just missed catching them, told the woman that her child should be chief of this people (p. 70).

### SHELL MAN RECOVERS HIS WIFE

The story of Shell Man's recovery of his wife from Payatamu is similar, but Payatamu has not abducted her and he is not evil. He found her when she was lost, having run after her husband's eagle, and gave her up to her husband after he had won the required game of hide and seek (p. 71).

Shell Man's wife lost her eagle and went in pursuit, taking with her a white manta to throw over it. She came to Payatamu, who took her to his house. Shell Man went to seek her. He came to Spider Grandmother. Her grandson never killed any game for her, so Shell Man went hunting for her and brought in many small birds, so that she would not have to use her bird head any longer for the soup. She was so pleased that she told him his wife was in the sky, and that she would take him there if he would bring her certain things, black paint, red paint, a white embroidered manta, etc. She crossed two owl's feathers, ordered him to stand in the middle, and not look. Twice he disobeyed this last injunction, but the third time they got up, and arrived where Payatamu lived with his mother. Shell Man, Payatamu, and the mother contested in hide and seek for the wife. Shell Man hid where the sun comes up, the old woman in the zenith, Payatamu in the cracks of the kiva steps, in the first round. In the end Shell Man won and secured his wife. Spider Grandmother took them down after some unsuccessful attempts because they opened their eyes. Shell Man lived with his wife in Tiputse.

## Tales of Cruelty to Animals

A group of moral tales is told of the punishment that is visited upon people who step upon bugs and snakes and beetles. One of the stories of people who visit the world of the dead underground, is of the man who was taken there for a reprimand for this kind of behavior (p. 128; notes, p. 205).

### TIP BEETLE'S REVENGE

There was a little boy who disobeyed his father and mother, and stepped on and killed every little animal that came near him. The spirits of the bugs and snakes were angry, and held a meeting to plan revenge. They first chose the swiftest snake, who refused to undertake to hurt the boy, as did the sand snake and the rattlesnake. Finally the tip beetle consented to try. When the boy came down the road, he saw tip beetle and kicked him, but as he kicked him, the beetle stung the boy in the middle of the foot. A man carried him home on his back, and that night he died. So the little bug killed him (p. 127).

### THE GIRL WHO STEPPED ON THE SNAKE

(2 versions: Benedict, informant 2, p. 126; *b* Benedict, informant 1, p. 127.)

Powishke Girl lived there with her mother. She was afraid to let her go out because she always harmed something, especially snakes. Snake wanted to go out but his mother was afraid that this girl might injure him. Both mothers yielded to the pleas of their children. On the road Powišhke Girl saw Snake. Snake tried to get out of her way, but she threw stones at him and hurt him. His mother heard his cries of distress, as he cried that bowlegged Powišhke Girl had broken his back. The mother snake took her little snake home, and went to tell the girl's mother what her daughter had done. But the mother said that her daughter did not pay any attention to her advice. Powišhke Girl did not return, but that did not cure the little snake, *a*.

Version *b* is much slighter, and pleads the girl's lack of intent to harm as extenuation.

## Witch Tales

The situation that appears most often in the stories of witches is that of the husband or wife who is in danger from the fact that his spouse, unknown to him, is a witch. The anger of these unconfessed witches is easily aroused, and they turn their spouses over to the witches to kill.

### WITCH WIFE

(2 versions: *a* Boas, p. 90; *b* Benedict, informant 1, p. 91.)

A hunter killed many deer. His wife was (tired of making mush; *a*, angry because she had to prepare the venison, and that made her late to the witch meeting, *b*). She turned him over to the witches to kill. (They planned to kill him by Whirlwind, but they were unsuccessful. A dream warned him, *b*. The game animals took him to their house and warned and advised him, *a*.) When he returned home his wife was gone, but she had left a (red, i. e. witch colored, *b*) Mother Corn to take her place. He threw it against the wall and some of the kernels fell out. He found his wife's eyes on a little shelf in the inner room and urinated upon them. When his wife came home in the form of an owl, she went into the inner room to exchange her eyes, but was unable to do so. In the morning her husband found her dead. Her body had owl eyes, *a*, *b*.

The same story is told of a husband who is a witch. Their child is called Arrow Boy.

A woman who had lost all her children carried dinner to the Flint Society to ask their help. They gave her prayer sticks for the kopishtaya and she planted them before sunrise. She was given a root by the kopishtaya to rub upon the body of her next child and was warned against her husband who was a witch. They gave her directions. She threw the Corn Mother against the wall and dropped his eyes into the chamber pot. Her husband died and the Flint Society was called to kill him ceremonially; they cut the ground four times with an obsidian knife (p. 92).

### THE WITCH TRANSFORMS HER HUSBAND INTO A DOG, AND HE AVENGES HIMSELF

One night the witch wife asked her husband to go to the corral with her and she turned him into a dog. He remained until he was weak from lack of food, then he went out and came to a house into which he fell. They recognized him as Bloodclot Boy, and told him that his wife was angry because he brought home so many deer and made her late for her meetings. They covered him with a white manta and performed their ceremony and he returned to his own shape. They gave him a crystal to roll to his wife. When she picked it up, she became a snake, a form which she must keep forever, for nobody had power to turn her back (p. 95).

### THE WITCH HUSBAND TRIES TO KILL HIS WIFE

The elder of two sisters lay sick, and the younger became suspicious of her brother-in-law. One night, when she went to do her accustomed grinding, she followed him to a bank, and found that he had gone to attend a witch meeting, and also that one of the witches was trying to gain his affection, giving him a root to put under his wife's pillow, so that she would not recover. In the morning her sister removed the root, foiling the plan. The same episode was repeated on the following day, as before. The next day the man was to make his wife get up and to take her to a dance at the next pueblo, leaving the younger sister at home, if possible. On the way the witch woman, in the form of a bear, was to kill her. The sister overheard this plan, too, and prayed to the katcina, who gave her a magic crystal which she was to throw at the bear woman. She did this, and the bear hugged her brother-in-law to death, and was also killed at the same time. So the sisters returned to their pueblo and lived there (p. 97).

It is not only the husband or wife who is in constant danger from the machinations of witches. All ordinary life is lived under this threat. A very popular story tells of the vengeance of the witches upon the girl who refused offers of marriage.

### THE GIRL WHO WOULD NOT MARRY IS RESCUED FROM THE WITCHES BY HER BROTHERS

(3 versions: *a* Benedict, informant 2, p. 99; *b* Benedict, informant 3, p. 100; *c* Benedict, informant 4, p. 100.)

She was the daughter of the chief and declared her intentions from the time she was able to speak. Many sought her with gifts, but she remained firm, *b*, *c*. She said, "My brothers will take care of me," *a*.

(A witch boy became angry at her refusal and asked the other witches to help him injure her, *b*, *c*). They played shinny while the girl was going for water, hit her with the ball, and she died. The witches took her body from the grave and brought her back to life. They taunted her with her refusal to marry, and boasted of their advantage. Her brothers were watching her grave, and had seen the witches robbing it. They followed and heard what was said. They entered the witches' cave and killed most of them, and freed their sister, and took her home. (She was alive during the night and slept in the day, *a*: she had learned her lesson: girls were placed in this world to take suitable partners, *b*, *c*).

The outdoor occupations of men also invite danger from the witches:

### THE DANGEROUS WITCH

A hunter overtaken by night followed a light and was invited in by Yellow Woman. She offered him a skull to eat but he only pretended to eat it. He made a pretext of easing himself and went outside, but she tied him with her belt. Outside he defecated and tied the belt to his excrement and escaped. Yellow Woman pursued him. He ran north and hid in a kiva among the shamans.

She overtook him and he ran west and successively south and east, until there he was saved by the Flint Society. They put him on top of a spruce tree. Below was a dish of medicine water. She came looking for him, saw his reflection in the water, and jumped in to get him. The Flint shaman stirred it with his flint knife and killed Yellow Woman. The man escaped. (Boas, p. 101.)

### THE WITCH IN THE FORM OF COYOTE APPEARS TO THE WOOD GATHERERS

A man and his son were wood gathering and their donkeys were grazing. They saw a coyote sitting on one of them. It was a witch who had taken that shape. They scared him away and summoned the people, who shot Coyote. But the following day the boy who had been frightened died. (Boas, p. 110.)

### THE LABORER MOCKED BY HIS WITCH FRIENDS

Three men were out working. Only one of them was not a witch. The latter had to open the door for them when they went and came at night as coyotes and as owls. They brought bags of green corn and chili in the winter and shared with him. They offered him a man-woman for a wife. He accepted because he could not get any girls. When he had slept with her the witches demanded that he pay for her. He had no money, so his wife died. The witches made fun of him. (Boas, p. 109.)

### THE MAN WHO FAILED TO BECOME A WITCH

A witch and another man were herding sheep. When the man heard of the wonders that occurred to the witch, the man wished to have such things happen to him. The witch assured him that if he were really interested he would find a teacher for him. One night the witch offered to take him to a meeting if he were willing, so placing his hands upon the shoulders of the witch, kneeling, and closing his eyes, he was carried to Old Mexico to the meeting place. At the feast he discovered a baby's finger in the food and refused to eat. After the meal a handsome man with horns, then a beautiful woman, who was followed by an ugly man, and then a great serpent came out, and last a he-goat; all of them tried to frighten him. They started back, but the man kept thinking of his flock, and called upon the forbidden name of Christ asking the other to hurry. The angered witch threw him off, and he had to make the eight days' trip back on foot to the camp. He failed to become a witch (p. 105).

### THE MAN WHO AGREED TO BECOME A WITCH IN TIME OF FAMINE

There was a great famine. The witches had plenty for they turned themselves into mice at night and gathered corn from the corn rooms. One of them tempted a friend who was not a witch to join them. That night the owner of the house heard them; the witches escaped, but the friend was caught. He told his story and the owner gave him all the corn the witches had shelled and left behind. He took it home to his children and they had a fine feast (p. 104).

### THE WITCH ON THE ANTELOPE HUNT

Four men went hunting antelope, and all were very successful except the leader who was a witch. Each night he used to go out by himself, build a fire and try to call the Gewa Indians to come and destroy his companions. His brother-in-law became suspicious, and decided since this man was "not thinking right" they should return home. He had a dream that his side locks were too long and should be cut before sunrise for his safety. He was about to do this when the witch came in, declared his dream false, and so prevented him from doing it. The next day they were about to return when the Gewa came. They captured the witch, but his brother-in-law escaped, although badly wounded. On his way home he fell in with some Mexican herders. They helped him as far as Santo Domingo where the Indians of that place helped him the rest of the way. When the Cochiti heard what had occurred they prepared to go against the Gewa. He was taken into the Giant Society and cured (p. 108).

A very few references to witches are found in the emergence and hero tales:

### THE WITCHES COME OUT AT THE EMERGENCE

Our Mother told the witches not to come out of Shipap into this world, but they forced their way past (p. 4).

### THE GIANT SOCIETY CREATE A GIANT TO OVERCOME THE WITCHES' CHILD-KILLING GIANT

The witches killed a man and resuscitated him as a child-killing giant, because they were offended that so many children were growing up in Cochiti. He picked up the children in his basket and carried them off on his back and ate them. The Giant Society ritualistically created a giant who overcame him (p. 17; notes, p. 213).

## MISCELLANEOUS

There are a few miscellaneous situations in pueblo life that are given in the tales with very little modification:

### THE CULPABLE SISTER

Three children were left orphans, two little children and one adolescent girl. The older girl neglected her brother and sister and stayed out with men. The little children found shelter and food where they could till at last the baby boy died in his little sister's arms. The older girl never came back from Santo Domingo (p. 116).

### THE BABY STOLEN BY THE EAGLE

An eagle swooped down on an isolated camp and stole first a lamb and later a baby. A great party followed the eagle's flight and located the nest. A man was swung over the edge of the cliff and the baby was recovered unhurt. The father and mother moved back to the pueblo where they would be safe and the baby grew up to find a gold mine, the gold from which he sent to Montezuma (p. 117).

### MARRIAGE

In the old days when they were still living in White House and the Village of the Stone Lions, a father and mother and four sons joined them. When his mother was so old she could no longer grind for them, the eldest son said to her, "You must have help. I will find a wife." At the Village of the Stone Lions he asked a girl and then her father, and when they agreed she went to his village with him.

The man and his brothers were great hunters. They took two deer to the girl's family, and the daughters of that house made a feast. The brothers brought their parents also. The girl's family would not let them return, so they all lived together at the girl's home (p. 86).

### THE TABOO ON TURQUOISE AS A COURTSHIP GIFT

When the people went to mine turquoise one man gave turquoise to his sweetheart. Buckskin is the proper gift and turquoise is taboo. Therefore the cave fell in on them and killed them all. To-day if any one offers them moccasins they give him turquoise (p. 254). This incident is told also with different motivation; it was forbidden to chip turquoise from the pillars of the mine, and it was this taboo that was broken (p. 196).

## FABLES

There is one type of animal tale that it is necessary to discuss among the novelistic stories based on cultural situations. This is the transparent animal fable, a type of story rarely found among the American Indians. In Cochiti it is characteristic of these tales that the moral is not given explicitly, but when informants are questioned they phrase the underlying idea of the story in terms of their own cultural life.

### THE FOSTER MOTHER

(2 versions: *a* Benedict, informant 1, p. 133; *b* Benedict, informant 2, p. 135)

A good example of the Cochiti fable is the story of the crow who abandoned her eggs in the nest. Hawk (another crow, *b*) had pity on them and hatched them. After they were out of the nest Crow came back and claimed them. The small birds refused to recognize her as their mother, and the case was taken before the king of the birds. He left the choice to the small birds, who elected as their mother the one who had brought them up and provided for them.

### COYOTE AND BEAVER EXCHANGE WIVES

It is said that in former times two hunters would arrange to bring their catch to the other's wife and sleep with her. They took their turns on two successive days and nights. The story that deals with this custom is told of Beaver and Coyote.

Coyote is the proverbial bad hunter and Beaver Woman waits for him, but he does not come. Next day it is Beaver's turn. He brings as much as he can carry and sleeps with Coyote Woman while Coyote sits alone in the front room. Afterwards they are as good neighbors as ever (p. 136).

### CRANE MARRIES THE GOOSE GIRL

A story, the point of which is the difference in the domestic habits of two families which one discovers when one has married into another family, is told of the cranes and the geese.

The Geese were living at Goose Village, the Cranes farther down the river. One of the Goose Girls wondered what Crane did, went to investigate and married him. She learned to eat the fish which he caught in place of the corn picked up in the fields at Cochiti. For four days she stayed at his house and then took him home with her where he was received kindly. Crane brought fish for them, and taught them to like them. Since they were too far from the source of supply, Crane and his wife returned home. Their son went to visit them once and carried them fish, but soon returned to live with his parents (p. 137).

### GRASSHOPPERS EAT THE GIRL'S FIELD

(2 versions: *a* Boas, p. 118; *b* Benedict, informant 2, p. 118)

The point of this incident is of the consequences of a rash promise. In version *b* it is followed by a romantic incident:

Yellow Woman was in her field and was delighted by a grasshopper's song. She offered him (four ears of green corn *a*; his fill of her squashes *b*) if he would teach it to her. (Grasshopper said, "It is not enough, I have many children." "Take more, bring your children into my field," *a*.) He taught her his song. He called all his relatives and ate her whole field. (She killed many of the grasshoppers, *a*.)

Yellow Woman's father and mother beat her and left her naked. She wandered off, but in his field she heard Payatamu singing to his flute. He gave her a long stick and told her to strike him, whereupon one by one articles of women's clothing came out of Payatamu. When she had dressed, he took her to his grandmother who welcomed them and they lived together, *b*.

### THE DISCREDITED LOVER

Two tales are recorded of suitors who are accepted only to be discovered as Bat or Frog. One is of the discredited girl, the other of the discredited boy.

#### BAT BOY

Corn Tassel Girl and Turquoise Girl heard Bat Boy singing, inviting them to come to his meadow and gather pumpkin blossoms. When they had gathered the flowers he took them home with him intending to marry them. However, he proved to be half bat and they were ashamed, and would not sleep with him. His grandmother had warned them not to pinch him, so in the middle of the night when all the rest were asleep, they pinched him as hard as they could and he burst. They escaped home taking the pumpkin blossoms to their father and mother who were very glad to get them (p. 139).

#### FROG GIRL

When the people first came to Cochiti, a girl went down to the river to fill her water jar. She saw a man sitting on the opposite bank who invited her to wade across and go home with him. He took her to his grandmother's house, and she was welcomed as a daughter-in-law. The grandmother prepared corn in the evening for the girl to grind in the morning early. The girl rose, ground the corn, parched it, and made hard mush for breakfast, and the grandmother was very happy. For four days the girl ground in the morning. Again the grandmother shelled the corn for her, but as the girl ground, the corn seemed as hard as rock. She began to cry, and the grandmother thought she was singing. She remembered the village from which she came and was homesick. So in the morning she took her moccasins and as she passed her grandmother she urinated on her, and then went back to the river, where she lived forever (as a frog or toad). When her grandmother awoke she could not find her (p. 140).

### BEAR IS PUNISHED BY DEATH

(2 versions: *a* Benedict, informant 1, p. 142; *b* Benedict, informant 3, p. 142)

Both versions of this tale describe, in an animal setting, official decisions of capital punishment. In both cases it is Bear that is the guilty person against whom the judgment is pronounced, but the crimes differ. In version *a* Grizzly Bear's strength has so run away with him that he has killed a culprit that he was ordered only to frighten. In version *b* he has merely refused to attend the council called by Bear Chief in preparation for a contest with the Mountain Lions. Version *b* is followed by the incident of how the animals held a war dance after they had killed a bear—in Cochiti bringing in a bear was celebrated in the same way as bringing in a scalp.

The queen of the animals ordered that Grizzly Bear frighten a man who had been disobedient, but he killed him. Lion was appointed to carry out Bear's punishment, and he roped the bear with his tail and climbed with him to the top of a pine tree. He split a tree and put the bear in the crevice. They were glad he was dead because he had no control over himself when he was angry, *a*.

Bear Chief summoned the Bears in preparation for a contest with the Mountain Lions to determine which was the stronger. Grizzly Bear refused to come and Lion was ordered to kill him at sunrise. The Lion won, and the council ordered that Bear be hung on a tree because he had done wrong, *b*. (Version *b* continues with the war dance the animals held for the dead bear. They had no bear medicine bundle but one of them stole one from its owner. They brought in the war dance for the person who had killed the bear and initiated him into the Warrior Society, *ompe*).

### PROPERTY CONTEST OF WOODRAT AND MOUSE

The point of this tale (p. 155; notes, p. 243) is that great and easily procured riches have often accompanying dangers that even the score.

# IV. ANIMAL TALES

## COYOTE

The great character in all Southwest animal tales is, of course, Coyote. In Cochiti his character is unusually consistent and no tales are recorded that clash with it.[1] He is an ill-omened cheat, imitator, and fool, never the clever inventor nor culture hero with magic power. This concept is so strong that even the Cochiti analogues of Hoodwinked Dancers can be identified only by the line of the song: "Coyote is going to hit you on the back," and the tale is only of a decrepit Grandfather Coyote singing to his drum over and over to the delight of the prairie dogs (p. 144). When in Cochiti they do tell of Coyote's murderous intent at a dance of prairie dogs, they tell how the prairie dogs taunted him and escaped into their holes. He dug till his tongue hung out, but he did not get one (p. 144).

The tale of how the prey animals fasted for their power, given under the Origin Tales, is consistent with this character of Coyote:

The other animals carried out their fast and were blest, but Coyote cheated by drinking water and sacred meal on the third day and his punishment was to get his food with difficulty forever (p. 8).

The same punishment is elsewhere visited upon Coyote for opening the jar of stars that had been entrusted to him by Our Mother (p. 4).

### COYOTE BRINGS HER CHILDREN TO PLAY WITH QUAILS

Quail brought her children to play just above Whirlpool Place. She sang while they danced. Coyote came along and wanted her children to play with the young quails. Quail sang for them. Coyote noticed that her children had no topknots, and was told by Quail that she had put sticks in her children's heads to make them. Coyote tried to do likewise, hammering sticks into her children's heads. Thus she killed them, and Quail and her children ran off. (p. 145).

### BUNGLING HOST

Coyote and Rattlesnake lived at Gamatsika. They planned to invite each other to a great feast. Coyote invited Rattlesnake first, and prepared paper bread and meat for them, killing a sheep for the occasion. She called her guest who came in and coiled himself on the floor, but he did not care for the feast because he only ate sacred meal and pollen. When Rattlesnake's turn came, he thought of what Coyote might like and went out and killed two chickens. Coyote, wishing to imitate the snake, tied a gourd rattle on his tail, but found this too heavy and replaced it with corn husks. He came in to Rattlesnake's and turned around as his guest had done, and tried to make a noise with his tail. Because his guest had refused his feast, he too refused. Rattlesnake was angry and ran at him, for he thought he was being mocked, and Coyote had to escape. So he lost the chickens (p. 146).

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[1] Coyote as a human character or a katcina who marries a virtuous girl who has scorned proposals of marriage (pp. 83, 84), or who is sent as a messenger to Our Mother (Dumarest 215), is not to be confused with the character of Coyote in the animal tales.

For Bungling Host, see also introduction to "Bear and Deer" tale (pp. 160, 161, notes, p. 243).

### FOX FOOLS COYOTE WITH THE MOON AND MAKES HER THINK IT CHEESE

There were many foxes and coyotes living at White Bank. Fox was invited by Coyote to race him to a big pond. Fox saw the full moon in the pond and told Coyote that somebody there had a big piece of cheese. Fox suggested that they drink the pond up in order to get the cheese. They took turns, Fox pretending to drink, and Coyote drinking. When Coyote was nearly exhausted, Fox said that he would get the cheese, put it out on a stone, and they would both race for it. He pulled up a white stone and carried it to the appointed place. But Coyote, when she began the race, burst, and "got no cheese" (p. 147).

#### VARIANT

Coyote was told that he should look into the water of a little stream. When he did this he saw something which he was told was cheese, and it was suggested that he jump in and get it. This he did and was drowned (p. 148).

### THE LITTLE COYOTES TRY TO BE DUCKS AND ARE DROWNED

At Whirlpool Place a duck lived with her ducklings. She sang for them to jump into the river. Coyote heard her and decided that her children should do likewise. The young coyotes were afraid of the water. Duck sang for them, but they would not jump. Coyote threw half of them into the water and they were drowned. She cried so for her lost children that she died (p. 148).

### COYOTE IMITATES CROW

There was a bank of paper bread of all colors, and at the foot of this there was a pond of sweet corn milk. A crow was perched on the top of this bank singing, and every time he sang, he bit off a piece of the paper bread and flew down and drank of the sweet corn milk. Coyote came along and tried to imitate him, but when he jumped from the bank, he was drowned in the pond. Crow was glad for he wanted his eyes. Crow called all the small animals to come to get his fur for their nests, and all the birds who ate meat, to get his flesh. An old man came along with a basket and picked up the bones for soup, and took them home to his wife (p. 149).

### BEAVER AND COYOTE

Old Man Coyote is the proverbial bad hunter in the fable "Coyote and Beaver exchange wives" (p. 136, notes, p. 236).

### ROADRUNNER GIRLS GRIND

Roadrunner girls were grinding corn, and Coyote Woman wanted to grind too. They told her to bring something to grind, and she brought hard acorns and could not break them. Roadrunner girls made a precipice in front of the door and excused themselves one by one. When Coyote Woman went out she fell and was killed. Crow plucked her eyes out and called all the little animals to get fur for their nests from the dead coyote. There was nothing left but bones, and an old man took these home to his wife to make soup of (p. 149).

### COYOTE TRIES TO BRING WATER TO HER CHILDREN

Coyote went to get water for her children and was bringing it back when somebody called that she had a ball on her toe. She screamed and spilled the water. This happened a second time. The third time she drank lots, and while she was running back, she burst, and her children didn't get any water after all (p. 150).

### CROW CUTS OUT COYOTE'S EYES

Crow went visiting a pueblo, bringing a song to make them happy. He took his mother's dancing shells. Only Coyote came to hear him sing, and he admired the bunch of shells. Crow told him he had made them out of his own eyes, and offered to make some for Coyote. Crow directed him to find an obsidian arrow point, and he cut out both his eyes. Crow flew away and mocked Coyote. The blind Coyote ran about helplessly and died (p. 151).

### BURRO AND COYOTE

Three brothers who are herding sheep send their burro home for food. Their father orders bread and corn put in the saddle bags and the burro starts on the return journey. On the way back he passes Coyote who, in order to secure the food for her children, pretends to be lame and asks Burro to help her to her near-by home. She takes almost all the food. Burro becomes suspicious, throws her off, and discovers her ruse. The three brothers whip Burro, and send him back to get Coyote, telling him to turn his arse to the hole. Burro does this and Coyote is caught when she tries to get the meat which she thinks she sees coming in at her door. The little coyotes think she has caught a buffalo. Burro carries her to the brothers who whip her, and send her home bleeding. The little coyotes think she is meat and eat her, regardless of her protests (p. 152).

## OTHER ANIMAL TALES

The rest of the animal tales are of very mixed character.

### TWO ANIMALS PLAY HIDE AND SEEK

There is a light-hearted tale of the little snipe and the horned toad who play hide and seek. When Toad hid, Snipe thought she had found a flint arrow head when she stumbled over him. When Snipe hid, Toad thought he had found an awl for his grandfather to make moccasins with (p. 153).

### BETTING EYES

Spider and Dung Beetle were playing, and they bet their eyes on the game. Therefore Spider who won has four eyes and Beetle none (p. 153).

### SCARING CONTEST

Rabbit is the clever animal.

Bear and Rabbit bet their lives upon being able to scare each other. Bear scared Rabbit, who was not frightened. When her turn came Rabbit removed her skin, and Bear ran, pursued by Rabbit, who called to her aid all the animals in the mountain that were hunting. Bear was killed. Rabbit took the claws, giving the meat and skin to the rest. She made a necklace of the claws, and went to get coals from the little bears, so that she should have a chance to exhibit her prize. The little bears were enraged, and set out to kill her. She escaped to the rocks. She fooled the bears into bringing her cactus and sage brush for her winter stores by telling them that in this way they could reach her. They went home disgusted (p. 157).

### HORNED TOAD SINGS IN BLACK BOY'S STOMACH

Black Boy was planting cotton. Horned Toad, who did not know cotton, asked him what he was doing and was told, but did not seem to know what he was doing. He said that he would ask four times and if he were not told, he would swallow him. Four times he asked, and four times received the same answer. Black Boy swallowed Toad. Then he heard a song which said "I am in your stomach, and eating your heart, liver, lungs, and stomach." He became frightened and decided that he would go to the river where he would find the hishtiani who could open him with his thunder knife. He continued to hear the song, so he hurried to carry out his plans. The hishtiani cut him open and released Toad, and then rubbed his body and closed the wound. Black Boy got up and went home (p. 156).

### GEESE TALK THE SANTA ANA LANGUAGE

Two Santa Ana girls went to Haniashte to pick beans. The geese called to them in their own language to come over and pick white beans. The girls became frightened, and fearing that they might be dangerous they returned home and told their mother, who warned them not to go again (p. 158).

### GEESE GO SHELL-GATHERING

The geese were gathering shells in a field. Their leader urged them to hurry, and they had just flown off when the owner of the field came up. He only got Crane, who had just come up (p. 159).

### "BEAR AND DEER"

This widespread story[2] occurs in Cochiti in an atypical form with an introduction of a bungling host story.[3] It has been recorded three times: *a*, Boas, p. 160; *b*, Benedict, informant 1, p. 161; *c*, Benedict, informant 3 (omitted).

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[2] Journal of American Folklore, 42: 307.

[3] Notes, p. 239.

Deer invited Coyote to her house and killed her two children to feed her. She told Coyote to wash the bones in the river and the children were alive again. Coyote imitated her and killed her children to feed Deer. When her children did not come to life she pursued Deer and her fawns. A beaver carried Coyote across the water. She came to a buck, who gored her, *a*.

Version *b* differs slightly in the account of Coyote's pursuit. Beaver took Coyote across the river but played with her in the boat and had intercourse with her. Meantime the boat drifted two miles down the river and delayed Coyote. She overtook Deer on La Bajada Hill, but they had reached the buck, the father of the fawns, and he gored Coyote.

### THE ORIGIN OF THE CAT

A deer, bear, lynx, lion, and wildcat came from Painted Cave. They decided that cats were needed so the lion was selected to get them. He was placed in the center of the circle while the others smoked around him. He sneezed twice, and a male and female cat came out from his nostrils. He declared that they were to be considered as his offspring and have his face, and that they were to be useful to people to protect them from mice. The rest of the animals were to live in the mountains, but these two cats were to live in Cochiti (p. 154).

### PROPERTY CONTEST OF WOODRAT AND MOUSE

Woodrat and Mouse challenged each other as to who had the larger store of grain. Woodrat arranged to show Mouse her stores which were very plentiful. The next night she was to inspect those of Mouse who lived with a cruel lion whose property Mouse considered as her own. As they were looking at the stores the cat discovered them. Mouse escaped, but Woodrat was too big and was caught and eaten (p. 155).

Other animal tales are grouped as fables, among the novelistic tales (pp. 135–142). These are stories that seem somewhat explicitly human moralistic tales, a rather unusual Indian development. (Notes, pp. 236–238.)

# V. EUROPEAN TALES

The European tales in this collection include a number that are seldom reported from the American Indians. Among those tales, on the other hand, that are widely distributed, John the Bear, the comradeship of the lame man and the blind, the noodle tales and the amusingly confused tale of the Swan Maidens stand out conspicuously.

In contrast, for instance, with Zuñi European tales, the whole collection has been subjected to comparatively little change in the Cochiti versions. The life that is mirrored is not pueblo life, but a bastard version of European conditions centuries ago; robbers steal doors and let them fall from trees on people below (in a country that aboriginally did not have doors at all, and where rocks and not trees are places of refuge), the halfwit ties himself to a cow's tail (where cows are never kept), they take to court suit about a spoon, the heroes hire out to kings, and the bride and groom go to visit his parents in a buggy. For this reason, I have not used these tales in the discussion of domestic life as it is mirrored in Cochiti mythology. The abstracts of these European tales are included, rather, as an indication of the hold of European culture in the Rio Grande.

Other obviously European tales in this collection are: The Contest of Good-tasting Fat, p. 7; The Origin of the Cat, p. 154; The Woodrat and Mouse Challenge One Another, p. 155; and many of the stock incidents of the witch and coyote tales.

## NOODLE TALES

### THE LAME MAN AND THE BLIND

(4 versions; *a* Boas, p. 166; *b* Benedict, informant 1, p. 163; *c* Benedict, informant 3, p. 165; *d* Benedict, informant 3, p. 167)

The favorite Southwest story of the lame man and the blind is recorded in four versions, of which one is the introduction to a noodle series.

A lame and a blind man (brothers, *a*) lived together in the West. They lived upon wood rats, which they killed together (upon birds which they lured by bird calls produced on a taut hair, *d*). The weak lame man directed the strong blind man, who carried him about to the traps. (They made practical jokes about each other's infirmity, and always speculated on how nice it would be if each were cured, *b*). One day they trapped unusually large wood rats (got good supply of birds, *d*) which burst unexpectedly when they roasted them over the fire. Startled, the blind man opened his eyes and the lame man ran. They had been cured, but they continued to live together.

### THE HALFWIT

(2 versions: *a* Benedict, informant 1, p. 163; *b* Benedict, informant 3, p. 167)

Version *b* is the continuation of the story of the lame and blind man (version *d* above); version *a* follows the usual outline and is the tale of a halfwit boy and his grandmother. The two versions are the same except for order and for the final incident. I give an abstract of version *a*.

Ginini (halfwit) lived with his old grandmother. One day she sent him for wood, telling him to bring in "the gray" (i. e., well dried) sticks, and to lie down whenever it got too dark to travel. He found the (gray) bones of a horse and brought back a load. When the sun set he was at the foot of his own ladder, so he slept there, where his grandmother found him in the morning.

Next day she sent him to the give-away dance at Sia. He stopped at an ant hill (*si'a*, ant), and spread out the skin and took what the ants brought him, receiving many bites. His grandmother scolded him when he arrived home. The next day she sent him to gather locusts on the piñon trees. He saw a Jemez Indian gathering pitch, and he killed him for a "locust." His grandmother made him take the body back when he brought it to her. Next he was told to finish the hoeing in the fields. His grandmother carefully explained how he was to do the "throwing up." He found a snake and threw this up all day long. When his grandmother went to see the results of his work, she found the bruised snake. She felt pity for the snake because he had killed it.

A more unusual Southwest noodle tale is the following:

### TIED TO THE COW'S TAIL

Two brothers and a friend went hunting. They separated to find deer. A big grasshopper jumped on the chest of one of the brothers, and was shot by the friend, who thought it was a deer. When he saw that he had killed his friend he felt remorseful and declared that he should not die alone. He tied himself to a cow's tail, struck the cow a blow and was dragged to death. The younger brother saw the dust, and, thinking it was caused by a deer, followed. He found various members of the body, and still considered them parts of the deer. When he came to the cow, he inquired why she had killed him, but the cow enlightened him as to his error, and declared that the man had taken his own life in this fashion. His brother collected all the scattered parts of the body (p. 176).

### JOHN THE BEAR

(2 versions: *a* Boas, p. 167; *b* Benedict, informant 1, p. 169.)

The first part of the tale is told only in version *b*.

A man and his wife had no child. They prayed and finally the man went to the mountains to make offerings there. A bear met him in answer to his prayer, and exchanged beds with him for the night. The man's wife bore a son whom they called Sanosa. He was half bear and half human. The boy grew up always asking for his father. Finally his mother directed him to the bear. He lived with him. His bear father got human food mysteriously. Sanosa went out to get work and was employed by a king, *b*.

With five others he worked in the mountains. Each of them took turns cooking for the rest. An old woman used to appear when everything was ready and eat it all up, while the man who had cooked slept. The third day she was overcome by the half bear, who slept only on his human side. She begged for her life, promising him six girls whom she had shut up and would give him. She went wack into her hole. When the others returned they tried letting themselves down the hole on a rope. The first two were afraid to go all the way down and shook the rope as a signal to be hauled back. (Half Bear went down and tied a bell to the rope as a signal, *b*.) The half bear then went down (taking a stone with which he was able to overcome, *a*; he killed the old woman and found her heart of cactus, *b*). He reached the girls. They were all hoisted up the rope, but the boy they did not bring up. After three days he succeeded in getting out but he never found the others.

## THE THREE BROTHERS (SWAN MAIDENS)

(2 versions: *a* Boas, p. 170; *b* Benedict, informant 1, omitted.)

Three brothers set out to seek work in other pueblos. They came to a forked road and each went a different way. The eldest met a coyote on the road, who asked for food. This he refused and sent her to his brother who was traveling on the middle road. He, in turn, sent her on to the youngest brother who gave her his last piece of bread. For his generosity the coyote advised him to go farther south to a certain stream and follow his directions. He did so, and threw crumbs on the water for the fishes to feed from. Presently three maidens in the form of doves came to bathe. He seized the clothes of the youngest and prettiest. When she was unable to find her clothes the eldest daughter (the youngest, *b*) asked him to find her ring lost in the spring, which he secured by the aid of the fishes. (All of the sisters gave him tokens of marriage, *a*.) He was received by their father, the king, as the husband of the youngest after showing the tokens, and sorting peas, beans, and wheat by the help of ants, *a*. After a time the boy remembered his parents, and planned to return to them with his wife. (Her parents gave her a hollow cane to supply her needs, *b*.) They drove in a buggy and when they came near his home they sent a message ahead by a cottontail rabbit which was caught by the family and the message read. The poverty stricken house was replaced that night by a fine one, well stocked by means of the wife's magic cane, *a*, *b*.

(One of the brothers became jealous, killed his younger brother, and told his wife that he had been shot while hunting. She was suspicious, found him and restored him to life with the cane, and they lived happily together again, *b*.)

## THE DEVIL MOTHER

Two sisters, Oheania and Okuronita, lived in Tiputse. The younger sister, who married first, had a child, and when she was lying in, her husband and sister took turns watching her so that she would not be alone. Just before dinner her sister, who was on duty, went to get water intending to be gone only a moment. At the river a fish called to her to come and see the stomach she had lost when she was washing it. She ran after it, but it was only fooling her. In the meantime a devil woman came to her sister, and under the pretense of lousing her stuck a needle into her neck, and she was immediately transformed into a dove, while the devil woman took her place. In order to protect herself from discovery she said that the light hurt her eyes and that she must have it shut out. The next day when the sister was out doors a dove called and asked if Okuronita's baby were well. The following day the husband caught the dove and the sister pulled the needle from its head. The dove was immediately changed into her proper shape. The husband went in and choked the devil woman, and they were all very angry because they had been wasting on her good things to eat (p. 177).

## THE GIANT'S DAUGHTERS

The youngest son of a poor family ate too much and was not wanted by his family, so his three elder brothers were told to lose him in the mountains. The boy knew their plans so gathered food together. When night came, the little boy climbed a tree to see if there were any lights around, and saw a very faint one in the distance. They left their oxen and traveled toward it. They came to the house of a giant who fed them and placed them to sleep in a room with his daughters, planning all the while to eat them. In the night the youngest brother exchanged the fox skin bands which the boys wore over their heads for those of rabbit skin which the girls wore. As a result of this exchange the giant killed his own daughters, and the boys escaped. They came to the house of a woman who gave the little boy a piece of glass to throw behind them when they were pursued, so that it would splinter and the passage would be difficult. They met Grandmother Spider who gave them a root to chew and spit behind when the giant got near them. Another old woman gave them a needle, and a fourth a piece of glass which would form a sheet of ice. So the boys escaped through their assistance, and the giant fell on the ice and could not get up (p. 178).

## THE DOOR FALLS FROM THE TREE UPON THE ROBBERS

An old man and woman who were afraid of robbers decided to go where it was safe. While on their journey, when they were eating under a tree, they heard a noise made by approaching soldiers. They took refuge in the tree, but were discovered by the urine of the woman. The old man had carried the door of his house, and they let it fall to frighten the soldiers and so escaped. They met a little boy who was about to take them to his home, when an old witch invited them to hers. The old man was suspicious and thought that the witch was going to steal from them. He told her that they were seeking for their long lost boy, and stole away in the night. At last they came to a safe place (p. 180).

## OPEN SESAME

The younger of the three brothers who worked in the silver mines was lazy and envious of the others, for they brought home much silver. He followed them one day, after they refused to tell him how they secured their loads. He hid in a pine tree, and found that they commanded the door of the mine to open, and when they had finished, to close. After his brothers had left he commanded the door to open, but while he was in the mine, robbers came, found him there, killed him and took all the money, hanging his body in the tree. He was found by his brothers and carried home. On the way they met an old woman who was inquisitive to find out whose body they were carrying. Her husband observed her, was jealous, and struck her dead. This was reported to the governor who sent his men to arrest the man. (Unfinished, p. 181.)

## Half Rooster

Half Rooster came down with the people from the pueblo on the mesa. An old woman gave him food, and shortly he returned saying that she had taken his spoon. She denied this and he took it to court before the king. On his way he met Lion, Bear, Wolf, Grinding Stone, Fire, Water. They wanted to go with him and he took them all into his arse and carried them along. He got to the court of the king. The king had him shut in a den of wild horses, and he ordered Lion out to kill them; of wild bulls, and Bear killed them; of two dangerous mules, and Wolf killed them. They shut him in the church to freeze, and he ordered Grinding Stone to break all the pictures and santus. They tried to bury him in ice, but Fire melted it. They made a great pyre for him, and when it was lit Water put it out. The king took him into his house to live with him (p. 182).

# APPENDIX

## Place of Emergence[1]

Long ago in the north below from the Place of Emergence everybody came out. Now when those who are everyone's chiefs came out they all went out. They went down south. Ma·′s'ewa and Oyoyewa were watching them when from there they started. Then all the people were now going south. Everyone was moving away south and they built towns, but always were still watching them everyone's fathers, everyone's chiefs as they went. Again when day came they were always going. They only moved southward. Thus they were always going. Now they were just going to the middle south. Again somewhere from there they stopped. When it was day again they always started from there. Thus they were just going to go south, being taken by those who were everyone's chiefs, Ma·′s'ewa and Oyoyewa. But everyone's cacique was always walking in the middle. He took them, carrying all his people on his arms, until they arrived there somewhere at White House. And everyone's mother spoke thus, "Indeed, here it is." Now everyone's mother made them arrive. He just carried all his people, his children, in his arms. Now he arrived there. Therefore there was going to be here the town of everyone's mother. Everyone's fathers, Ma·′s'ewa and Oyoyewa, were going to make a town. Then everyone's fathers, Ma·′s'ewa and Oyoyewa and everyone's mother notified them. Later on the uninitiated were told how to act by Ma·′s'ewa and Oyoyewa. Then the two said, "It is good, everyone's mother, cacique, this place is ready for you, everyone's mother. For his sake let there be a town here." Then everyone's mother, the cacique, made a town. Then he called it White House. That was the White House. Now it was a town. Then the people increased. Ma·′s'ewa and Oyoyewa were always watching them. They two took care of them, the whole town and the people. But everyone's mother made an altar down in the north room, west room, south room, east room, and above and below. After everyone's chief had made all of them, then Ma·′s'ewa and Oyoyewa looked after the room, looking after what everyone's mother had made and also the White House. Then the people had children and the town increased. Afterwards the people increased excessively.

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[1] Recorded in text by Franz Boas. See also pp. 2–5. Notes, p. 204.

Then somewhere and somehow it happened that they began to separate there. Then some people were going to separate. Each one was trying to take everyone's people. Well, then they did so, but everyone's poor mother had altars in the north room, west room, south room, and east room. Then they were going to separate. Some went southwest, some to the middle south, some went southeast. Then they were separated. Then everyone's people were going to take them as they went. They arrived in the southwest. Then they moved here toward the southwest. Then they were still going southward and they arrived way down south in the appointed place. They were going to reach the place for which they were hoping. Still everyone's mother was taking care of them as they went and still everyone's chief was also taking care of them as they went. Then they were going to reach way down south Go′hawaima. They were going to arrive. They were hoping to go in there. They were still coming from the middle north down there. At the middle south they stopped. Here in the north they stopped where everybody's mother said, "The four truly sacred places are here," she said. Here he made altars and chiefs Ma·′s'ewa and Oyoyewa were always watching them as they went. They went along coming from the the north and they began to make towns. They built altars. Thus they were coming from the north. Once upon a time they did go from there and they left all the altars for the towns. They went down south from there. Therefore there are many ruins in the north. Everybody's grandfather and everybody's grandmother left there. Therefore there are still ruins on the hills in the north. Then they wished for the place there in the south appointed by everyone's mother. They wished to go there to the south to Go′hawaima, that was the place appointed by everyone's mother which they were going to reach. They went along. They were going to go away. They were going to grow up. They were going to arrive there in the south, at the place appointed by everybody's mother. Everybody was destined to grow up, to arrive, to climb up and to enter there. Then whatever everybody's mother ordained, that was obeyed. They climbed up and entered there. Then everybody's mother does everything for everyone. Here will be the resting place. From here they went southeast, still taking the same way. They were also always going southward to Go′hawaima. They were going to arrive. They were going to climb up and enter somewhere where everyone's mother had promised. They took everything and had it. Then from there they were all going to assemble again. Then again our mother made everything sacred. Here, then, will be the resting place. Then for the sake of everybody, you who are everybody's mother, cacique, you will have the power to take this.

## GANADYANI [1]

Long ago.—che′.—There somewhere in the northwest corner dwelt somewhere Ganadyani in a cave. There dwelt Ganadyani the chief. Then his wife gave birth. He had a child, a boy. They lived inside together. Then Ganadyani spoke thus, "I am going to plant," said he. He told his wife. Then his wife spoke thus, "What are you going to plant?" said she to him. She told her husband. Then Ganadyani spoke thus, "Well, deer, and elk, and mountain sheep, and antelope, and buffalo, and jack rabbits, and rabbits, and gophers (?). All kinds of game I am going to plant," said he. Then Ganadyani, the chief, planted. Now they came up. Then his child went there. He spoke thus. "Oh my!" said his child, "what has father planted?" said he. "I am going to see," said his child. Then the boy went there. He took a rabbit stick. Then he arrived at the place where his own father had planted all kinds of game. Then the boy hit them with his rabbit stick, the deer that was just coming out and everything that he had planted. Then the others, Oh my! the poor ones. He tore off all their ears, the child of Ganadyani, the boy. Then his father went there. There was his child. Ganadyani, the chief, spoke thus, "My child," said he, "evidently you did some mischief," said Ganadyani, "to the poor game that I planted," said Ganadyani, thus he said to his child. Then his child spoke thus, "What kind of thing did you plant, father?" said he. "I wanted to see it, therefore I am here," said his child. Then his father, Ganadyani, the chief, spoke thus, "Well, my child, I planted all kinds of game," said he, "and now the poor ones, you tore off all their ears," said he to his child. "So that is what you planted," said his child. "I did not know that at all," said the child, "therefore I hit them," said he, "with my rabbit stick," said he. Then Ganadyani spoke thus, "Now the poor ones are coming up, don't bother them any more," said he to his child. "When they grow up you will see them," said he to his child. Then the two went away from there, both he and his child. Then the two entered their house. His mother was inside. Then Ganadyani, the chief, spoke thus. He said to his mother, "There somewhere the poor child did some mischief," said he. "There somewhere my child with his rabbit stick tore off the ears of some of the poor ones. The poor ones, behold, now the game that I planted is coming up," said Ganadyani, the chief. Then he told his wife, "Do not let my child hurt mine any more," said he. "'When they all come up then you will see them,' said I to my child." Then the mother scolded her child. "Oh, my child, why did you do that to them?" said to him his mother. "Your poor father has planted game," said his mother. She scolded him. "Somewhere you tore off the ears of some of the poor ones," said she to him. "Now do not hit the poor ones any more, my child," said she to him. "When they all come up, then we shall go to see them together," said his mother, "when Ganadyani, the chief, has planted all the game," said his mother. "Then for four days, we together shall purify ourselves by vomiting," said Ganadyani, the chief. Now for four days they purified themselves by vomiting. Then Ganadyani spoke thus, "Tomorrow we will go and see whether all the game has come up," said he. Then early he went to look. Now four days had passed. Then he went down there to some place and arrived where he had planted. Now all the game had come out. Already some of the game was walking about, everything, just what he had planted. Then he went to his house from there and he went to tell his wife and his child. Then he spoke thus, "Somewhere now all the game is come up," thus he said. "Let us now together go down and his mother shall take sacred meal and pollen," said Ganadyani the chief. Then he took his wife. Then the two went together, Ganadyani and his wife, Yellow Woman. They went there together. There was much game there. They arrived. Then Ganadyani called the game. Every animal from around there came. (The ground) just shook on account of the game of every kind, turkeys, eagles, deer, elk, mountain sheep, antelope, rabbits, jack rabbits, gophers, coyotes, every kind of game, bears, mountain lions, lynx, wolves, every kind that he had planted had come up. Then his wife went there and his child went together with her. Then Ganadyani, the chief, called them, he who had very supernatural power. Then they gave sacred meal and pollen to the game. "Eat, game, take all together the food," said Yellow Woman. "Now all the game of poor Ganadyani has come up," said his wife. "Thanks, it is nice, now we are going to eat game below here," said Yellow Woman, the wife of Ganadyani, and his child, Payatamu.[1] Then Ganadyani spoke thus, "Now these are my children," said he to them. Ganadyani had all the game as his children. Then he spoke thus, "Now you all will go from here," said he. Then the game was scattered from there. Therefore there are all kinds of game in the mountains. Then, "Eagles, you will be above, you will go there," said he. Then he scattered the game all about. Therefore all kinds of game lives in the mountains. Then, "Eagles, you will live above," said Ganadyani. "From above you will give life," the eagles were told. Therefore the eagles live above. Ganadyani sent the eagles there. "But all kinds of game, you will live in the mountains," said to them Ganadyani. Then he told his wife, Yellow Woman, "And thus," said he, "I have now scattered all the game," said Ganadyani. "Now, you, game, will live on the mountains," said he. "Thus here when anyone kills a deer or bear or mountain lion or wolf or lynx or badger or rabbit or any kind of game, be it mountain lion, mountain sheep or elk or antelope or eagle or turkey or coyote, if anyone kills any kind of game, we shall be eating, if anyone is lucky and catches it," said Ganadyani. "Only you, my child, Payatamu, you will always hunt with bow and arrow," said to him his father, "and with club and rabbit stick you will hunt them," said Ganadyani, the chief. "From here I have scattered all the game," said Ganadyani, the chief. "All the game are my children," said he. "I planted the game," said he, "therefore all the game animals are my children," said Ganadyani. "You, Yellow Woman," said he to his wife, "if my child, Payatamu, hunts deer and if he kills one, then you will grind blue corn below here on the grinding place and you will grind blue corn. Then you will put the meal in the basket. You will make wafer-bread for him. Our child, Payatamu, will hunt deer," said Ganadyani, the chief. "Then you, his mother, when you grind corn, you will only make wafer-bread," said to her Ganadyani, the chief. "And you will stir mush. Mush and wafer-bread and atole will be our food," said Ganadyani, "and any kind of game, if anyone kills it, will be our food. All our poor people here, if from a poor town any Payatamu goes hunting, then they will give Yellow Women to the youth who hunts game," said Ganadyani, the chief. "Then Yellow Woman, you will only make wafer-bread and mush and atole, and, Yellow Woman, you will only grind blue corn and yellow and red and white corn, and that, Yellow Woman, you will allow to the Payatamu," that told them Ganadyani, the chief. Then he spoke thus, "Payatamu, you will hunt only with bow and arrow and club and rabbit stick all kinds of game here, Payatamu," said Ganadyani, the chief. Then he said, "If anyone is lucky and he should kill a deer or any kind of game, the Yellow Woman will eat it," said Ganadyani, the chief. "All kinds of game are my children. I shall be the one to give it," said Ganadyani, the chief. "I allow to him the game if anyone wishes to go hunting," said he. "I allow all of it," said Ganadyani, the chief. Then Ganadyani spoke thus, "Now," he said, "I shall go to my house," said he, "and somewhere in the northwest corner there is my house," said he. "Now I place all the game on the mountains," said he, "and the game will live," said Ganadyani, the chief. "Now, I shall go to my house," said he. Then he went away somewhere to the cave We′nima and he went forever. Then his wife, Yellow Woman, and his child, Payatamu, lived there together. He had one child, a boy. Then he was hunting deer and his mother made wafer-bread and all entered We′nimadze, Ganadyani, his wife, and his child.

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[1] Recorded in text by Franz Boas. See p. 9; notes, pp. 206, 207.

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[1] "Youth."

## THE TURQUOISE CAVE [1]

There in the southeast at Yah'ats' somewhere below, the people are inside. In the middle stands up a pure turquoise. The post of turquoise standing in the middle is habitually being hewed by those who are inside, who are in Yah'ats'. Men and girls were inside together.

There was one youth who presented turquoise to a Yellow Woman. He gave turquoise to win her love. Then it happened thus from above to all those who were inside, all the people. Oh my! the poor ones were shut in somewhere below. They shouted. Then the cacique spoke thus, "Oh my!" said he, "probably you have done mischief, boys," said the chief. "Here we are all below, shut up. Now everything came down," said the chief. "Maybe somebody gave turquoise to win love," said the chief. "For this reason I told you it is not good to give turquoise to win love," said the chief. Then he called Ma·'s'ewa and O'yoyewa. Then the chief spoke thus, "Ma·'s'ewa and O'yoyewa, now we have all been shut up inside," said the chief. "Some one probably gave turquoise to win love," said he. He told Ma·'s'ewa; he told both of them. Then Ma·'s'ewa spoke thus. Ma·'s'ewa and O'yoyewa questioned all the men and boys who were inside, "Now this here trapped all of us," said Ma·'s'ewa. Then both asked all the boys, "Someone gave turquoise to win love, therefore this happened below here to our house," said Ma·'s'ewa. Then that one boy spoke thus, "Indeed Ma·'s'ewa and O'yoyewa, fathers, chiefs," said he, "I beg your pardon, Ma·'s'ewa and O'yoyewa," said he, "I gave turquoise to that Yellow Woman," said he. "Now it has trapped all of us here," said he. "I did something that was not good," said that boy. Then Ma·'s'ewa spoke thus, "Oh wonder! oh my!" said Ma·'s'ewa, "for that reason you told them well that nobody should give turquoise to win love. It is not good. Now to-day the kopishtaya trapped us below here," said Ma's'ewa. "We shall never get out. We shall remain inside," said he. "We all shall die in here of hunger," said Ma·'s'ewa. Then Ma·'s'ewa told the chief, "Indeed, this boy gave turquoise to win love. Therefore we are now all trapped here below," said Ma·'s'ewa. He told the chief. Then the chief spoke thus, "Oh wonder! dear me, my children," said he. "Now you have done mischief," said the chief. "Now the kopishtaya have trapped us here inside, said the chief. "We shall never go out," said the chief. "We shall die here all together of hunger," said he. "Therefore I told you well, my children, it is not good that anyone should give this turquoise to win love," said the chief. "It is not allowed to Yellow Woman. Buckskin is allowed to Yellow Woman," said the chief. "Thus, now we shall never go out," said the chief. "Below here we all together shall die of hunger and thirst," said the chief. "Now all the kopishtaya have trapped us," said he, "the kopishtaya, those who are very supernatural," said the chief. "These kopishtaya who give us life," said the chief. They all were trapped below. Then they all did thus down below. Down below they shouted. "Oh my! the poor people below who are inside. When anyone makes moccasins for them," said he, "when skin for shoes is given then shall we give turquoise," they said, "somewhere down below, for if anyone asks us for anything we shall give it to them," said those below. Then, oh my! the poor ones, all the people died down below. They all were trapped. All did thus down below. The kopishtaya trapped all of them.

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[1] Recorded in text by Franz Boas. See p. 196. Notes, p. 236.

## A VISIT TO THE UNDERWORLD[1]

A man was sick for a whole year. He thought he was going to die, but he wished to live. He became weaker and weaker. One night he dreamed that person came to take him away. He followed him northward to the place where the dead go, which is called *yu'dedᵋc*. A short time before they arrive at *yu'dedᵋc* they came to a mountain. The trail passed by the foot of the mountain. He was following the person who had come to get him. They stopped at the foot of the mountain and he saw that the mountain consisted of ice. All around there were ledges, one over the other like the steps of a stairway. People were standing on these ledges entirely naked. He recognized some of them. He asked his guide, "What does this mean? I see all these naked people, men and women, in rows all the way up the mountain." His guide replied, "My son, this is the Iceberg. Do you see the water dripping down along it and dripping upon the people?" The man asked, "Why is this done?" His guide replied, "These are people who committed evil deeds while they were alive and they are being punished here. The ice-cold water runs over their bodies from head to foot. They have to stay here for a long time as punishment for their evil deeds."

They went on and came to another place where men and women were tied to both sides of the trail. They were tied to posts so that they could not move. They were hungry and had nothing to eat. Only animals that crawled along the ground and came within their reach, such as lizards and birds, were their food. The guide said, "They are punished in this way on account of their evil deeds."

They came to another place and they saw an enclosure like a corral in which men and women were kept. A war chief walked about outside to see that nobody escaped. The guide told the man that these people were kept here as a punishment and that they were given very little food.

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[1] Recorded by Franz Boas. See p. 128–132. Notes, p. 205.

They went on and arrived at *yu'ded<sup>e</sup>c* (or *wenima*. The narrator though it was more likely that it was the latter place). This was a very beautiful place. All the people were dancing *ci'hwana* of all kinds.

Then the guide said, "I have come to show you all these places. Only people who have done good deeds on the earth go to *yu'ded<sup>e</sup>c*. The man became *ci'hwana* and they danced here. There are plenty of melons and watermelons."

Then the guide took the man to another place far in the south. There he saw all the shamans gathered in one room. They were all ready to perform their rites. One company was sitting in the north looking southward, another in the south looking northward, still another in the east looking westward, and another in the west looking eastward. The guide said, "Maybe you know some of these shamans." Then the man recognized some of the shamans from Cochiti who were dead. The guide told him that only shamans who had done their duty came to this place. He told them that people who had been bad would be sent to the places of punishment or that they might be put into a fire. He continued, "My chief (*ck'a'ayna*) ordered me to go and get you and to show you the places where the dead go. Our Mother thinks that you are a good man. You are head of the Giant shamans and you have always done your duty. You follow the orders of our Mother. Those shamans who do not follow the orders of our Mother will be punished in the fire or in the other places of punishment. They will be locked up forever. They shall have no joy and have nothing to eat. They will be given only bugs and lizards. When you go home tell the people of the town what you have seen. They shall keep to the faith that our Mother has given them. If they do not do so they will be punished in the places that you have seen. Only those who do right will have joy in the life after death. They will dance as *ci'hwana*."

Then the guide took him back. He awoke and told the people what he had seen.

Francisco Travers heard him tell this story.

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